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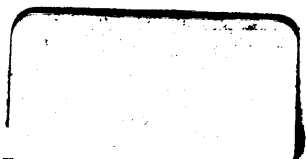
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A COMPENDIOUS
HEBREW LEXICON,

ADAPTED TO THE
ENGLISH LANGUAGE,

AND COMPOSED UPON
A NEW AND COMMODIOUS PLAN;

TO WHICH IS ANNEXED
A BRIEF ACCOUNT OF THE CONSTRUCTION AND RATIO-
NALE OF THE HEBREW TONGUE.

BY SAMUEL PIKE.

SECOND CAMBRIDGE EDITION.

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PREFACE

EXPLAINING THE PLAN AND USE OF THE

LEXICON.

THE late learned Doctor *Taylor*, in the Preface to his Concordance, very judiciously remarks, that, “ In other Lexicons, the conjugates and derivatives of Hebrew words are not to be found, but under their proper roots ; and therefore, before a man can readily use his lexicon, he must be well acquainted with the several structures and variations of Hebrew words : that is to say, he must be a considerable proficient in the language. This must needs be a great embarrassment to the learner. And though there are rules for finding the roots ; they are so tedious, and oblige one to spend so much time in turning over the lexicon, that it is very disgusting and discouraging.”

The reason why the method of investigating the root is so tedious and discouraging is, because a vast number of the Hebrew roots frequently lose, drop, or change some of their radical letters in their formation ; particularly the first radicals ׀ and ׁ, the second radicals ׀ and ׁ, and the third radical ׀, as also the second radical doubled. So that when, upon the removal of the serviles, there are but *two* radicals remaining, which happens *very frequently*, there may be occasion for making seven or eight trials, ere the learner succeeds in finding the root he wants : for, according to the construction of the Hebrew, it is in some measure uncer-

tain whether the root is to be completed, either by doubling the second remaining radical, or by affixing the ך, or by inserting between these two radicals a ך or a ך, or by prefixing the ך or the ך: besides, the ך, whether it be the first or the last radical, is often dropped; and there are some other occasional irregularities. So that, if we should, for instance, fix upon גל, and consider it as standing for any two permanent radical letters, it is uncertain, whether the root be גל, גלל, גלה, גור, גיר, יגל, נגל, אנל, or גלא.

Every learner then would surely be glad to be spared the trouble and fatigue, which such a rule necessitates, being desirous to find at first sight or trial, what he is seeking for.

To remedy this inconvenience, Dr. *Taylor* has added a copious alphabetical index of Hebrew words, whose roots are difficult to be investigated, directing to the roots and places where such words are to be found in his Concordance. “ This (says he) will greatly facilitate the learning of the Hebrew, and is such an advantage which no other lexicon, that the author has seen or heard of, will afford.”

This very index of his takes up no less than *nineteen* sheets in folio; a much larger number of sheets than the whole of this lexicon contains: while the end aimed at thereby, is fully and clearly answered in the present lexicon, by its being formed upon the following plan.

I have cast together into one paragraph *all* those several roots, which have the same two permanent radicals. These are indeed sometimes more, and sometimes fewer, and in all the possible varieties: but, on every such event, it is in some measure dubious in which of the several ways the root is to be completed. But by means of this association, the learner will find the root *at once*, only by turning to those two radicals, which

he has visibly before him in the Hebrew Bible. And to prevent all confusion, I have kept the several roots distinct from each other, in the same paragraph, by a short line between them, and arranged them as much as could be convenient, in the same uniform order : placing first, the two permanent letters, if they by themselves make a root ; then, the root wherein the second radical is doubled ; next, where the third radical is ה ; after that the root or roots, in which the ו or י are inserted as the second radical ; and placing such roots last as are completed by prefixing י or נ or א : for instance, under those two permanent letters כל, where there are no less than eight roots thrown together, they are placed in the following order ; כלל, כול, כול, כיל, כיל, נכל, נכל, and אכל, and אכל.

As the quiescent and defective verbs are associated together in this manner, the learner will easily conclude that he may, in using this lexicon, for the most part, cast aside as if servile, the third radical ה, the second radicals ו and י, and the radicals י and נ ; and look into the lexicon only for the two permanent radicals. However, in all cases without exception, he may turn to the lexicon for those letters, which remain after the removal of the serviles, and he will either find, or be immediately directed to the root ; there being sufficient notice taken of each root in its proper alphabetical place, to answer this end. In what cases the first radicals י and נ may be deemed permanent, will be seen at the head of these two letters in the lexicon.

Sometimes it appears that only one radical remains, the root being doubly imperfect ; in this case, it is so ordered, that the learner may only suppose an ה after it to be the other, and look into the lexicon accordingly ; and if that does not answer, he may take the next letter that is visible in the word, and account that the other, and so he will be directed to the root.

To complete this scheme, not only the several roots which have the same permanent radicals are thus assorted together, but also where the first radical **N**, or any other letter is occasionally dropped, changed, or transposed; and wherever the Heemantic letters **N**, **D**, or **T** are prefixed to an *imperfect* root, (in which case only they may be easily mistaken for radical letters) I have taken notice thereof in the proper places. In a word, this lexicon is so contrived, that, upon the removal of manifest serviles, the learner will, upon consulting it, immediately find the root he wants, or be directed to it; and not only so, but with this advantage, that he will see it in company with those other roots, which have the same constituent, permanent radicals; whereby he may judge for himself, to which of those several roots, the word he seeks for does, or may, most properly belong.

I cannot but think likewise, that this association of roots may not only answer the above end, of making the investigation easy; but some other valuable purposes, which will be useful as well to the Latin scholar, as to the English learner. For it often appears, that several of these associated roots are manifestly and allowedly the same; and others of them have significations so nearly allied to each other, that they are easily reducible to the same radical idea.

Mr. *Parkhurst* has in his lexicon evidently demonstrated this in many instances, and has with much labour and ingenuity, and not without good success, joined several of them into one root, assigning one common radical idea to them. But I have rather chosen for the most part, to leave this to the judgment of others, giving hereby the judicious an opportunity to compare, adjust, connect, or distinguish them, as they shall see best.

This lexicon contains the several Hebrew roots, and

the respective derivatives under each (proper names excepted) with their significations : while the *primitive* or *radical* idea, which is the proper clue for understanding the language, is printed in *italics* for the sake of distinction and emphasis : and brief hints are interspersed to show how the radical idea is preserved through the various significations or applications of the root. If these explications are not in all instances so satisfactory as could be wished, I can only say, they are the best I could find and collect from the several authors I have consulted.

But I am far from thinking that this language has been sufficiently studied to investigate and ascertain in all cases, the natural idea of a root, or to explain the true connexion of its several significations with its primitive idea. And therefore, where different authors are differently minded, and I could not find out from any of them such an account of the connexions as appeared in some measure easy, natural, or satisfactory, I have freely mentioned the connexion as uncertain.

And being desirous to conduct the whole with proper impartiality, I have not attempted to impose any thoughts of my own upon others ; choosing rather to leave such things as are dubitable to their own determination ; and to furnish them, as much as possible, in so narrow a compass, with materials for forming a judgment for themselves.

For this reason, there are interspersed many quotations, all referring to the numbers of the chapters and verses as they stand in the English Bible. Where the places, in which a word is found are numerous, and so the sense sufficiently ascertained, I have made *no* quotations at all : but where there are *few*, and the meaning given may therefore admit of a doubt, I have produced *all* the places where the word is found in the

sense which immediately precedes it : that the studious learner may have an opportunity to judge for himself in such dubious cases, by turning to the passages quoted.

These are conveniences which I have long wished for, even when learning the language myself, but could never obtain them ; nor ever hear of any lexicon or concordance whatever, that afforded such desirable helps.

Though I am not conscious of any omissions ; yet, considering how much the usual lexicons must have been turned over backward and forward to accomplish this scheme, it would rather be a wonder, if there be found no mistake or oversight ; notwithstanding all the care that has been taken.

I have long thought that no good or valid reason can be offered, why an Englishman, as such, should not be as well accommodated for learning the Hebrew language, as the Latin scholar : since the contents of the Hebrew Bible are equally interesting to both ; and the Hebrew idiom is as well suited to the English as to the Latin. This consideration has induced me to compose and publish such a commodious and compendious lexicon, whereby the language may be learned with the greatest facility and expedition, at a small expense ; and I have done it in such a way, that even those who learn it by the medium of the Latin tongue, may be assisted by this lexicon, especially in investigating the root, as much as those for whose use it is primarily intended : for, in this respect, the present lexicon may be considered and used as a supplement to all others, whether in English or Latin : and so be a means of furthering the knowledge of the holy scriptures, which are able to make us wise unto salvation, through faith which is in Christ Jesus.

SAMUEL PIKE.

Huxton-Square, 1766.

A COMPENDIOUS HEBREW LEXICON.

אב

- אב** *Father*, אבות *fathers*—אבב *verdure*, אביב *Abib*, the month when corn was eared : green ears of corn, Lev. ii. 14. in the ear, Exod. ix. 31. אב greenness, Job viii. 12. green fruits, Cant. vi. 11.—אבה to *desire*, consent, be willing, אביון poor and needy, desirous of supply, אביונה *desire*, Eccl. xii. 5. אבוי sorrow, which is attended with desire of relief, Prov. xxiii. 29.—אוב, אוב a familiar spirit ; one that has a familiar spirit, who could make his belly *swell like a bottle*, so pretending to give prophetic answers by a familiar spirit, which was supposed to speak from the lower part of the swollen body, אבות bottles or bags made of skin, Job xxxii. 19.—איב to be an *enemy*, Exod. xxiii. 22. איב, איב an enemy, איבה enmity—יאב *long for*, Psal. cxix. 131. אבר to *perish*, destroy, אברה a thing perished or lost, אברון, אברון destruction.
- אבה the *point*, or terror of a sword, Ezek. xxi. 15. אבטח *melons*, Numb. xi. 5.
- אכך *mount up*, or *be dissipated*, Isa. ix. 13. אבל to *mourn*, mourning : a particle of serious or sorrowful assertion, but, yet, verily. אובל, אובל a river, &c. from בל in בל.
- אבן a *stone*, weight : a stool, seat, or frame made of stone, Exod. i. 16. Jer. xviii. 3.
- אבנט a *belt* or *girdle*.
- אבעבע blains, from בעה.
- אבס to *fat cattle* or *fowls*, אבוס stalled, Prov. xv. 17. fattened, 1 Kings iv. 23. a stall or crib where they are fat-

- ted, Job xxxix. 9. Prov. xiv. 4. Isa. i. 3. **מֵאֲבֵס** a store-house or magazine of provisions, Jer. l. 26.
- אֶבֶס** to *wrestle so as to raise dust*, Gen. xxxii. 24, 25. dust, powder.
- אֲבִיר** *strong, mighty, valiant* : a strong bull, Jer. l. 11. **אֶבֶר** a wing, wherein lies the strength of a fowl : to fly, Job xxxix. 26. **אֲבִירָא**, Gen. xli. 43. See **בִּירָא**.
- אֲבִירָא** a *bunch or bundle*, Exod. xii. 22. Isa. lviii. 6. a troop or band of men, 2 Sam. ii. 25. Amos ix. 6. Radical idea is a *collection*.
- אֲנֹחַ** a *nut*, walnut, Cant. vi. 11.
- אֲנָל** a *drop*, Job xxxviii. 28.
- אֲנָל**, **אֲנָל** a *lake or pool of standing water* : a chaldron holding water like a lake, Job xli. 20. a rush or reed growing in such a place : a hook bent like the top of a rush, Job xli. 2.
- אֲנָן** a *cup*, bason, or goblet, Exod. xxiv. 6. Cant. vii. 2. Isa. xxii. 24.
- אֲנָף** the *wing or band* of an army.
- אָרַב** to *gather or carry in* corn or fruit, Deut. xxviii. 39. Prov. vi. 8. x. 5.—**אָרַב־לֵטֶר** a letter carrying intelligence.
- אֲנֹרֶת** a piece of coin, probably the same with the *Gerab* **גֶּרָה**, 1 Sam. ii. 36. See **גֶּרָה**.
- אֲנֹרֶת** a *charger or bason*, Ezra i. 9.
- אָר** a *mist or vapour*, Gen. ii. 6. Job xxxvi. 27.—**אָר־אֵשׁ** a fire-brand, Isa. vii. 4. Amos iv. 11. Zech. iii. 2.—**אֲדֹרֶת**, **אֲדֹרֶת** *because of, concerning*—**אֲדֹרֶת** a *heavy calamity*, destruction.
- אָרַב** to *grieve or torment*, 1 Sam. ii. 33.
- אֲדָם** to be *ruddy*, died red : a sardius or ruby : Adam, man : **אֲדָמָה** the ground or earth whence man was taken, **אֲדָמוֹנִי**, **אֲדָמָר** reddish.
- אֲדָן** a base or socket, which *sustains* whatever rests upon it. **אֲדָן אֲדָנִי**, **אֲדָן אֲדָנִי** a master, a lord, a sustainer.
- אֲדָר** to be *magnificent, famous, illustrious* and the like. **אֲדָרִי** mighty, famous, noble, excellent, &c. **אֲדָרֶת**, **אֲדָר** magnificence, glory. **אֲדָרֶת** a mantle or robe of distinction and majesty. **אֲדָר** *Adar*, the twelfth month to the Jews, answering to part of February and March, famous for the grand event mentioned Esther ix. 1.

אדרכנ a *dram*, Ezra viii. 27. 1 Chron. xxix. 7. worth about twenty-five shillings.

ארה a natural expression of sorrow, *ah*, alas.

אהב to *love*, **נאהב** lovely, **אהבה**, **אהב** love, **מאהב** a lover.

אהל a *tent*, pavilion, or moveable habitation : to pitch or remove the tent **אהלים**, **אהלות**, aloes, an Indian aromatic tree, with branches or leaves shadowing like a tent, Numb. xxiv. 6. Psal. xlv. 8. Prov. vii. 17. Cant. iv. 14.

א a particle implying *choice*, or, either, whether, if, and the like—**אזה** to *choose*, desire, long, lust after, **תאוה**, **אות**, **מאוי** desire, lust, **תאות** utmost bounds, rather desirable productions, Gen. xlix. 26. **נאוה** desirable, comely, **נאות** pastures, pleasant places, habitations—**אוי** a natural exclamation in grief or distress, *wo*, alas.

Look for **אוב**, **אור**, **אול** &c. leaving out the middle **ו**. **אזוב** *Hyssop* ; an herb of bitter taste, which grew in great plenty on the mountains near Jerusalem.

אזל to *be gone*, Deut. xxxii. 36. Prov. xx. 14. spent, 1 Sam. ix. 7. fail, Job xiv. 11, **מאזל** going to and fro, Ezek. xxvii. 19. **הזלי** for **האזלי** gaddest thou about, Jer. ii. 36.

אזן to give *ear*, to hearken : the ear, **מאזנים** balances, or a pair of scales which hang like the two ears (**אזן** weapon or girdle, Deut. xxiii. 13. from **אזן**).

אזק to *chain* or *manicle*, Jer. xl. 1, 4.

אזר to *gird*, **אזר** a girdle.

אח a natural expression of grief, *ah*, Ezek. vi. 11. xxi. 15. and **האח** a particle expressing gladness, *aha*, *ah* *ah*—**אחלי** O that, compounded of **אח** alas and **לי** to me, 2 Kings v. 3. Psal. cxix. 5.—**אחים**, **אחיות** doleful creatures, or the grievous yellings of wild beasts, Isa. xiii. 21.—**אחה** to *consociate* : **אח** a brother, **אחיות** a sister, **אחיות** brotherhood, Zech. xi. 14. **אח** a hearth or grate, where fuel is thrown together to be burned, Jer. xxxvi. 22, 23.—**אחי** a flag, from whence many brothers, as it were, spring from one root or stock, Job viii. 11. a meadow

- or marshy place where flags grow, Gen. xli. 2, 18.
(חור a declaration from אחור).
- אחר, feminine אחרת *one*, each one, any, first, once.
- אחז, to *take*, lay hold of, possess, אחזה a possession.
- אחלי *O that*, 2 Kings v. 3. Psal. cxix. 5. See אח.
- אחרי, *after, behind*, afterwards, another : to come after, tarry, defer, delay, אחור backward, behind, hinder part, אחרון latter, last, future, hindmost, afterward, אחרנית backward, back again, אחרית last, latter end.
- אחשרדן a lieutenant, or *Persian nobleman*, Esther iii. 12. viii. 9. ix. 3. Ezra viii. 36.
- אחשתרנים a Persian word for *mules*, Esther viii. 10, 14.
- אחת the feminine of אחד *one*.
- אט, לאט, לאט, gently, softly, Gen. xxxiii. 14. 2 Sam. xviii. 5. 1 Kings xxi. 27. Isa. viii. 6. אטים charmers, alluding to their soft manner, Isa. xix. 3.
- אטר a *bramble* or thorn, Judg. ix. 14, 15. Psal. lviii. 9.
- אטם to *shut or stop* the lips or ears, Prov. xvii. 28. xxi. 13. Psal. lviii. 4. Isa. xxxiii. 15. narrow or closed, when applied to windows, 1 Kings vi. 4. Ezek. xl. 16. xli. 16, 26.
- אטון *fine linen yarn*, Prov. vii. 16.
- אטר to *shut*, Psal. lxix. 15. left-handed, or *shut* of the right hand, Judg. iii. 15. xx. 16.
- אי, איה, where, whence : an island or distant country, to find which we must ask where it is. איים wild beasts of the islands, jackalls, Isa. xiii. 22. (אי for איי *wo*, Eccl. iv. 10. x. 16.)—איה a vulture or kite : 'tis a bird of the hawk kind, called by the English, a *merlin*. Lev. xi. 14. Deut. xiv. 13. Job xxviii. 7.
- Look for איב, איד, איך, אל, &c. leaving out the middle י.
- אך a particle denoting *earnestness*, surely, nevertheless, but, only, &c.—איך, איכה, איכנה *how*, where.
- אכזר *cruel*. See אחר.
- אכלה, אוכל, אכל, to *eat*, feed, devour, consume, אכל, מאכל meat, food, fuel, מאכלה a knife, Prov. xxx. 14.
- אכן *certainly*, surely, verily, &c.

אָכַף to crave or *urge*, Prov. xvi. 26. (אָכַף for אָכַף-hand, Job xxxiii. 7.

אָכַף a *husbandman*, plowman ; perhaps from כָּרַח to dig.

אֶל before nouns &c. means the same as ל prefix, *to*, *unto*, &c. but before verbs in the future tense, it is the same as לֹא *not* : hence אֵלִיל a thing of no value, an idol; אֱלוּל *Elul*, Neh. vi. 15. a month falling in our August and September, when nothing remained in the field. אֵלִי wo, Job x. 15. Micah vii. 1. it is as much as to say, I shall come to nought. אֵלִי lament, Joel i.

8.—אֵלֹה or אֵל as a pronoun means *these*.—אֵלֶּה as a verb to *adjure*, swear, curse ; an oath or curse, הֵאֱלָה a curse, Lam. iii. 65. אֱלֹהֵי God, perhaps a title of Christ, who was to be made a curse for us, אֱלֹהֵי־יְהוָה God, Gods ; perhaps originally meaning the divine three mutually engaged in covenant for our redemption : or these two words may be divine names, as meaning him or them by whom we are to swear, and to whose curse we are subjected in case of perjury. אֵלֶּיָּה the rump of a sheep, a part peculiarly devoted to God and consumed by fire, Exod. xxix. 22. Lev. iii. 9. vii. 3. viii. 25. ix. 19.—אֵלֶּיָּה *yea though*, Eccl. vi. 6. but if, Esther vii. 4.—אֵלֶּיָּה, אֵלֶּיָּה an adverb of *uncertainty*, peradventure, if so be, &c. אֵלֶּיָּה, אֵלֶּיָּה a fool acting uncertainly, rashly, or unadvisedly, אֵלֶּיָּה folly—אֵלֶּיָּה *strength*, power, a mighty one : a post, or some strong principal part of a building : a strong horned animal, a ram, hart, hind, אֵלֶּיָּה, אֵלֶּיָּה a strong oak, אֵלֶּיָּה, Psal. lxxiii. 4. אֵלֶּיָּה, Psal. xxii. 19. *strength*. אֵלֶּיָּה in the power of, Gen. xxxi. 29 Deut. xxviii. 32. Neh. v. 5. Prov. iii. 27. Micah ii. 1. אֵלֶּיָּה mighty God—אֵלֶּיָּה, אֵלֶּיָּה to *resolve upon*, attempt, begin, be pleased to, be content. אֵלֶּיָּה, אֵלֶּיָּה to be resolute, obstinate and foolish, Numb. xii. 11. Isa. xix. 13. Jer. v. 4. to dote, Jer. l. 36.

אֲבָנֵי־חַיִּים great hail-stones, Ezek. xiii. 11, 13. xxxviii. 22.

אֲבָנֵי־חַיִּים *algum* or *almug* tree, a species of the cedar, 1 Kings x. 11, 12. 2 Chron. ii. 8. ix. 10, 11.

לֵא to be filthy or *putrid*, Job xv. 16. Psal. xiv. 3. liii. 3.
 נֶאֱלַם to tie or bind ; אֶלְמָה, אֶלֶם, a sheaf. אֶלֶם to be dumb or tongue tied. אֶלְמִנִי from אֶלֶם mute, and נִי I. I am mute, a fictitious word used for a person or place without mentioning the name, such a one, Ruth iv. 1. such and such, 1 Sam. xxi. 2. 2 Kings vi. 8. אֶלֶם, אֶלֶם an arch or porch, bound to the building, אֶלֶם but, truly ; being placed at the beginning, and so the porch of a sentence—אֶלְמִן forsaken or widowed ; perhaps from אֶל *not*, and מִנָּה a *part*, what *has lost a part*, a widow, desolate, אֶלְמִן, אֶלְמִנָּה widowhood.

אֶלֶן a plain, or *grove of oaks*.

אֶלֶף a thousand, the *chief* number ; bring forth thousands, Psal. cxliv 13. an ox, the chief of cattle : a duke, governor, guide : teach, Job xv. 5. xxxiii. 33. xxxv. 11. learn, Prov. xxii. 25.

אֶלֶץ *urge*, Judg. xvi. 16.

אֶמֶם to *sustain*, אֶמֶת posts or pillars, Isa. vi. 4.—אֶם a conditional particle, if, since ; intimating the supposition on which the truth of a proposition stands or is sustained—אִמָּה a *mother* as supporting the child in her womb or arms—אִמָּה, אִמָּה a *family* or people sprung from one common mother—אִמָּה a *maid servant* or female slave, not unlike our English word *porter* or *drudge*—אֶמֶה a *cubit*, the length of the arm which supports a man reclining, reaching from the end of his middle finger to the elbow, being near twenty-two inches.—אִמָּה *terrible*, אִמָּה terror, death, fear, אִמָּה, אִמָּה terrors : giants, Deut. ii. 11. idols, Jer. l. 38.

אֶמֶל to be *weak*, אֶמֶל to languish, feeble.

אֶמֶן to be *firm, stable, trusty* ; be verified or established. אֶמֶן believe, אֶמֶן faithful, אֶמֶן truth, faith, faithfulness, set office or trust, 1 Chron. ix. 26, 31. 2 Chron. xxxi. 15.—אֶמֶן stable pillars, 2 Kings xviii. 16. אֶמֶן, indeed, surely, אֶמֶן truth, אֶמֶן Amen, so be it : a skilful trusty workman, Cant. vii. 1. to bring up children upon the foot of fidelity by nurses ; nurs-

- ing father, אִמָּה a nurse (אֲמוֹן multitude, from אָמַן. Jer. xli. 25. lii. 15.)
- אָמַץ to be *strong, courageous*, to make strong, fortify, strengthen, אֲמוֹץ strong, אֲמִצָּה strength, Zech. xii. 5. — אֲמָצִיב forces, Job xxxvi. 19. — אֲמָץ bay, the colour of horses, Zech. vi. 3, 7. connexion uncertain.
- אָמַר to *say, speak*, think, command, appoint, promise, purpose, and the like, אָמַר word, saying, אֲמַר commandment or decree, הִיאָמַר to avouch, הִיאָמַר to boast one's self—אֲמֹר the highest branch of a tree, Isa. xvii. 6, 9. connexion with the root uncertain.
- אִמֶּשׁ yesternight, *lately*, Gen. xix. 34. xxxi. 29, 42. 2 Kings ix. 26. Job xxx. 3.
- אִמֶּת truth, from אָמַן.
- אֵן, אֵינָה *where, whither*, אֵינָה any whither, 1 Kings ii. 36, 42. 2 Kings v. 25. אֵינָה עַד how long—אֵינָה to *lament* or mourn, Isa. iii. 26. xix. 8. to happen as an occasion of sorrow; translated to deliver or cause to come. Exa. xxi. 13. happen or befall, Psal. xci. 10. Prov. xii. 21. to seek a quarrel, 2 Kings v. 7. — אֵינָה, אֵינָה heaviness or mourning, sorrow or lamentation, Isa. xxix. 2. Lam. ii. 5. אֵינָה an occasion, Judges xiv. 4. Jer. ii. 24. אֵינָה to complain, Numb. xi. 1. Lam. iii. 39. אֵן, אֵן sorrow, mourning, Gen. xxxv. 18. Deut. xxvi. 14. אֵינָה mourners, Hos. ix. 4. — אֵינָה *iniquity*; vanity, trouble, with respect to the nature and consequences of sin, especially *idolatry*; an idol, Isa. lxvi. 3. אֵינָה lies or vanities, Ezek. xxiv. 12. אֵינָה unjust men, Prov. xi. 7 (אֵינָה strength, substance, &c. perhaps put for אֵינָה as it means the same)—אֵינָה no, *not*, none, nothing, without—אֵינָה, אֵינָה I pray or beseech thee—אֵינָה a *ship* or navy—אֵינָה a pronoun of the first person singular, *I*, me: אֵינָה plural, *we*, us.
- אֵינָה to *sigh* or groan, אֵינָה a sigh or groan.
- אֵינָה *plumb-line*, Amos vii. 7, 8.
- אֵינָה *compel*, Esther i. 8.
- אֵינָה to *blow hard in the nostrils*, to be angry, אֵינָה anger, nostrils, face—אֵינָה a heron or hawk, a furious bird, Lev. xi. 19. Deut. xiv. 18.
- אֵינָה to *cry out in distress*, אֵינָה a crying out; a ferret or

- lizzard, so called from its bitter cry, Lev. xi. 30.
 אָנשׁ *to be sick unto death*, אָנוּשׁ incurable : a mortal man,
 נְשִׁים women, wives.
 אָסוּךְ a pot of oil, from אָסַךְ.
 אָהֶם a barn, or storehouse, Deut. xxviii. 8. Prov. iii. 10.
 אָסוֹן mischief which occasions death, Gen. xlii. 4. 38.
 xlii. 29. Exod. xxi. 22, 23.
 אָסַף *to gather, to take or bring in*, assemble, gather in,
 take away; (to consume, taking its sense from אָסַף)
 מֵאִסָּף rereward, Numb. x. 25. אִסְיָה in-gathering,
 אִסְפִּים assemblies, אִסְפָּסֶף mixt multitude col-
 lected, Numb. xi. 4.
 אָסַר *to bind with chains or by a vow : to imprison, to*
harness a chariot ; to set an army in array : a bond,
 אִסִּיר a prisoner : מִסְרַת מוֹסֵר a bond, dropping the א.
 אָף also, yea, &c. כִּי אָף how much more or less, (אָף an-
 ger, nostrils, from אָנַף).
 אָפַף *to encompass*—אָפַח *to bake*, אָפַח, אִפְחָה a ba-
 ker, אִפְחָה תַּפְיִינִים baken pieces, Levit. vi. 21.—אִפְחָה,
 אָפַח an ephah, a measure containing seven gallons two
 quarts and a half pint, wine measure—אָפּוֹ, אִפּוֹ,
 אִפּוֹ; where, now, here, compounded of אֵי where,
 and פֹּה here.
 אָפַד *to gird or bind on a garment*, Exod. xxix. 5. Lev.
 viii. 7. אָפֹד, אִפּוֹד, אִפְדֹּה the ephod, a curious outward
 garment belonging to the high priest; an idolatrous
 ornament, Isa. xxx. 22.
 אֹפֶז Uphaz. See פֶּז.
 אָפֶל, אִפְלָה, אִפְלָה *dark, darkness*, אִפְלִיחַ thickest dark-
 ness, the divine name יְיָ being annexed, Jer. ii. 31.
 אִפְלִית not grown up, hidden or concealed in darkness,
 Exod. ix. 32.
 אָפֶן, אֹפֶן a wheel.
 אָפַס *to fail, cease to be, an end or extremity, defect,*
nought ; except, save, nevertheless; but only, none be-
sides : ancles or the extremities of the feet, Ezek.
 xlvii. 3.
 אָפַע a viper; translated nought in Isa. xli. 24. but the
 margin renders it there a viper.
 אָפַק *to hold in by force, or keep within bounds, as a channel*

keeps in water ; to retain, restrain, refrain ; to force one's self, 1 Sam. xiii. 12. אַפִּיקִים mighty i. e. men of courage, retaining firmness of mind, Job xii. 21. אַפִּיק a channel, river, stream, אַפִּיקִי strong pieces, rather channels, Job xl. 18. גִּאֲוֶה אַפִּיקִי כִנְנִים rendered, his scales are his pride ; read rather, his pride, meaning perhaps his scales, are the cavities of shields, Job xli. 15.

אֶפֶר *ashes*, אופיר *Ophir*. כְּרָה אֶפְרִיץ see כְּרָה.

אָץ to be *straitened*, *press*, or *hasten* ; אָץ narrow, Josh. xvii. 15. hasty, Prov. xxi. 5. xxix. 20.

אֶצֶל *besides*, by ; to reserve or lay by. אֶצֶל arm-pit, אֶצֶל great, viz. cubits ; rather, reaching to the arm-holes, Ezek. xli. 8. אֶצֶלִים nobles or select ones, Exod. xxiv. 11. Isa. xli. 9.

אֶצֶר to *treasure or store up*, אוֹצֵר a treasure, or treasury. אֶקוֹ *wild goat*, Deut. xiv. 5.

אָר to *curse*, מֵאָרָה cursing or a curse—אָרָה to pluck or *tear off* in order to eat or devour, Psal. lxxx. 12. Cant. v 1. set on fire or tear off, Isa. xxvii. 11. אָרִיּוֹת, אָרוֹת stalls, אָרֶת herbs, 2 Kings iv. 39. Isa. xxvi. 19. אָרִי a lion, the chief of tearing beasts, אֱלֹהֵי אֱרֵץ אֱלֹהֵי אֱרֵץ lion of God, lion-like—אָר to *shine*, enlighten, light, אָרֶה a light or luminary, מֵאֲרוֹרָה a den open to the light, Isa. xi. 8.—אָרֶה a river, כִּי־אָרֶה as the flood, Amos viii. 8.

אָרֶב to *lie in wait* or ambush, מֵאֲרֶב ambushments, אָרֶב אָרֶב, a den, lurking place, window or opening : chimney, Hos. xiii. 3. אָרֶבֶת spoils taken by such means, Isa. xxv. 11. (אָרֶבֶת a locust or grasshopper, an insect which increases prodigiously ; from רָבָה to multiply.)

אָרֶג to *weave* ; a weaver : a weaver's shuttle or beam, Judg. xvi. 14. Job vii. 6.

אָרֶנֶז a *coffer*, 1 Sam. vi. 8, 11, 15.

אָרֶנֶז אָרֶנֶז *purple*.

אָרֶז *cedar*.

אָרָה to *travel*, a way or path ; a wayfaring man, אָרָה travelling companies, Isa. xxi. 13. אָרָה provision for a journey, an allowance.

אָרץ *long*, length, to prolong, tarry. **אֲרוֹכָה**, health, which is the prolongation of life.

אֶרְמוֹן *a palace*.

אֶרֶן, **אֲרוֹן** an *ark* or chest : an ash, Isa. xlv. 14. connexion uncertain.

אֶרְנוֹבָה the *bare*, Lev. xi. 6. Deut. xiv. 7.

אֶרֶץ the earth; *land*, ground, country.

אֶרֶשׁ to *espouse* or betroth, **אֶרְשָׁה** a request, Psal. xxi. 2.

אֵשׁ *fire*, **אִשָּׁה** offering made by fire—**אִשָּׁשׁ**, Isa. xvi. 7. **אִשִּׁיּוֹת**, Jer. l. 15. *foundations*.—**אִשִּׁיּוֹת** a *flagon*.

—**אִישׁ** a *man* or husband, **אִשָּׁה** a woman or wife, **אִשָּׁשׁ** to shew yourselves men, Isa. xlv. 8.—**אִשָּׁן** blackness,

see **אִשָּׁן**.—**אִשָּׁה** cause to *despair*, Eccl. ii. 20. **אִשָּׁה** *despair*, 1 Sam. xxvii. 1. desperate. Job vi. 26. there is no

hope, Isa. lvii. 10. Jer. ii. 25. xviii. 12.

אֶשֶׁר a *stream* or *spring*, Numb. xxi. 15. Deut. iv. 49. Josh. x. 40. xii. 8.

אֶשֶׁר the stones or *testicles*, Lev. xxi. 20.

אֶשֶׁל a *grove*, Gen. xxi. 33. a tree, 1 Sam. xxii. 6. xxxi. 13.

אֶשֶׁם to be *guilty*, punish, destroy, make desolate ; trespass, trespass offering, **אֶשֶׁמָה** the same (**אֶשֶׁמָה** a desolate place, Isa. lix. 10. from **אֶשֶׁם**).

אֶשֶׁן, **אֶשֶׁן** *blackness*, Prov. vii. 9. obscure, Prov. xx. 20. the blackness, fight or pupil of the eye, Deut. xxxii. 10. Psal. xvii. 8. Prov. vii. 2.

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אֶשֶׁן, **אֶשֶׁן** a *quiver* or case of arrows—**אֶשֶׁן** a Chaldee word for an astrologer, Dan. i. 20. ii. 2.—**אֶשֶׁן** dung, dunghill, the root is **אֶשֶׁן**.

אֶשֶׁן to *go forward* or proceed, Prov. iv. 14. ix. 6. to lead on, to be or be called successful, happy or blessed : the pronoun relative, which, who, whose, &c. whereby we proceed from one part of a sentence to the succeeding :

אֶשֶׁן steps, blessednesses, or successes, **אֶשֶׁן** a grove usually planted by the altars or temples of idols, where the idolaters used to seek for happiness or success, (**אֶשֶׁן** relieve or righten, put for **אֶשֶׁן**, Isa. i. 17.

אֶשֶׁן some kind of tree, so called from its thriving, flourishing or perpetual viridity ; translated the box-tree, Isa. xli. 19. lx. 13.

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את, את as a particle, *the, with, &c.*—as a pronoun, אתה, את *thou*—את as a noun, *a coulter or plough-share*, 1 Sam. xiii. 20, 21. Isa. ii. 4. Joel iii. 10. Micah iv. 3.—as a verb אתה, אתה to come or *approach*, אתיות things to come, רותיו brought, Isa. xxi. 14. come, Jer. xii. 9. יהא he came, Deut. xxxiii. 21. איתון an entrance, Ezek. xl. 15. אית, את a sign, ensign, mark, token—את to *consent*, Gen. xxxiv. 15, 22, 23. איתו acquiescence or submission, Jer. x. 7.

אתן a *she-ass*—אתנ"ם a month falling in a part of September and of October, 1 Kings viii. 2.—איתון *strong, hard, strength*—אתנה, אתנה reward or hire; see under תן.

תק נתק a gallery, from נתק in תק

תור a spie, from תור

ב

בוא to come or go in, enter, רביא to bring or carry in, רבואה entry, going in, or coming in, רבואה revenue, increase, income, fruit—נבא to *prophecy*, נביא a prophet, נביאה a prophetess, נבואה a prophecy.

באר to open, explain, to declare: an opening in the earth, a well or pit.

באש to stink or putrify: a stink or stench, באש cockle, Job xxxi. 40. some noisome weed. באשים wild grapes, Isa. v. 2, 4.

בב, בבב hollow, vain, בבב, בב the black, hollow, or pupil of the eye, Zech. ii. 8. Psal. xvii. 8. Lam. ii. 18.—בב cried, Judges v. 28.

בנ meat, Dan. i. 5, 8, 13, 15, 16. xi. 26. spoil or meat, Ezek. xiv. 7.

בגד deal *treacherously*; a cloak, garment, בגד treacherous.

בד single; alone, only, solitary, לבד besides, by himself alone,—בד linen, made of flax; which through the length of the stem is separated into single threads—בדים single staves or branches—בדא to invent or devise of *himself*, 1 Kings xii. 33. Neh. vi. 8. בדים liars.

לרל to *separate*; a Piece, Amos iii. 12. בריל tin, a separating metal.

ברלח BdeUium, Gen. ii. 12, Numb. xi. 7. Parkhurst says, it is a *pearl* naturally hard, white and *smooth*, produced in a fish called a pearl-oyster, and derives its name from בר *singular*, or רל to *divide*, and לח *smooth*; but Taylor counts it a white, transparent, oily gum, from a tree, about the size of an olive.

קר to *repair*, 2 Chron. xxxiv. 10 a crack, or breach in a building.

הו emptiness; Isa. xxxiv. 11. void, Gen. i. 2. Jer. iv. 23.

הט red marble, or *porphyry*, Esth. i. 6.

הל to be troubled, or *suddenly seized* with fear, to be rash or hasty, חלה trouble, terror.

הם, בהמה, a *beast*: when opposed to man, it means any brute; when to creeping things, any four-footed animal; when to wild beasts, it means cattle, or tame animals. בהמות the *Bebemoth*, thought to mean the *Hippopotamus*, or sea-horse.

הן the *thumb* or great toe.

הק a freckled spot or *pimple*, Lev. xiii. 9.

הר, בהיר *bright*, Job xxxvii. 21. בהרת a bright spot.

הו sometimes put for יאו from הוא,

Look for הוא, הוב, הו, הוך, &c. leaving out the middle ו.

הז and הזה to *despise*. הו, הזה contempt or contemptible, נמזה vile,—הז and הזא to spoil or *plunder*, הז, הזה a spoil or prey.

הזק a *flash* of lightning, Ezek. i. 14.

הזר to *scatter*, Psal lxviii. 30. Dan. xi. 24.

הנח to *bark*, Isa. lvi. 10.

הל to *abhor*, Zech. xi. 8.

הן to *try*, prove, בחון, חן a watch-tower, from whence the motions of an enemy may be inspected.

הר to choose or *select*, בחור a young man in the vigour of life, such as one would choose for service; בחורות youth, בחיר, מבהר a chosen or choice one.

הט to *look* with attention, concern, and hope; to have respect, to consider, מט expectation.

בטא, or **בטה** to speak, or *utter a thing rashly* and unadvisedly. **מבטא** what is so uttered, Numb. xxx. 8.

בטח to trust, rely : boldly, safely ; assurance, **לבטח** in safety, **בטחון**, **בטחה**, trust, confidence : the natural idea seems to be, to *lean against*.

אבטח a melon, Numb. xi. 5.

רטל to *cease*, as being unfit for use, Eccl. xii. 3.

בטן the *belly*, the womb : a Pistachio nut, shaped like the belly, Gen. xliii. 11.

בי *ob!* a particle desiring attention, (**הבי מבי** bringing bring, Ruth iii. 15. **אבי** I will bring, 1 Kings xxi. 29. Micah i. 15. where **בי** is for **בא** from **בוא**).

See **בין**, **ביצ**, **ביר**, **בית**, leaving out the middle 'y,

בכה to *weep*, to bewail, **בכי**, **בכות**, weeping, **נבכים** springs, being as it were the weepings of the sea, Job xxxviii. 16.—**בוך** to be *perplexed*, or entangled, **מבוכה** perplexity.

בכא a mulberry tree. 2 Sam. v. 23, 24. 1 Chron. xiv. 14, 15. it is some unknown shrub or tree.

בכר *first-born*, **בכורה** birth-right, first ripe fruit, **בכרים** first fruits. **בכר** to be, or bring forth, or constitute the first-born. **בכרה** a dromedary, or a young camel, which is *swifter* than other beasts, Isa. lx. 6. Jer. ii. 23.

בל, **בלא**, **בלו**, **בלי** particles of *negation* ; not, no, without, &c. **בלתי**, **בלעדי**, besides, without, except, &c. **בליעל** Belial, a worthless, wicked person, from **בל** not and **לעל** profit ; or from **בלי** without, and **עול** a yoke, **בלימה** nothing, see in **בלם**—**בלל** to *mingle*, or confound, **בליל** mixt provender, **מבול** the deluge, or confusion of things at the flood. **תבול** a disorder, whereby the sight of the eye is rendered confused, Lev. xxi. 20. **תבול** confusion ; the mixt globe of earth and water ; the world, **בלהה** great trouble, terror or confusion of mind—**בלת** to be *worn out with age* and use, **בלוים** old, **תבלית** destruction or consumption, Isa. x. 25. **בלי** corruption, Isai. xxxviii. 17. (**בלל** **יבל**) gave mixed provender, Judg. xix. 21. so from **בלל** **יבל** I shall be anointed, Psal. xcii. 10. the meaning here is

- uncertain—**בול** *Bul*, a month falling in part of October, and November, 1 Kings vi. 38.—**י'בל** to *lead, carry, or bring forth* as a present, **בול**, **י'בול**, the produce of the earth, provender. **י'בול** Jubilee, the fiftieth year among the Israelites, which *brought* liberty to servants, &c. rams' horns, the sound of trumpets by which they then expressed their joy : a blast of a trumpet, Exod. xix. 13. **י'בל**, **י'בול**, **א'בול**, a stream, river, or water-course, i. e. a current or channel in which the water is *carried* along, Dan. viii. 2, 3, 6. Isa. xxx. 25 xliv. 4. Jer. xvii. 8. **י'בלת** having a wen, or *running* sore, Lev. xxii. 22.—**נבל** to *be exhausted of the natural moisture or spirits* ; to fade, wither ; to disgrace, act foolishly ; a vile, worthless person, or fool ; **נבלה** folly or vileness ; a dead carcase, or a body bereft of the inward principles of life. **נבל** a bottle ; connexion with the root uncertain, unless because made of the skin of a carcase ; a psaltery or lute, some musical instrument shaped like a bottle.
- בלל** to *encourage* and comfort, be refreshed, Job ix. 27. x. 20. Psal. xxxix. 13. Amos v. 9.
- בלם** to manage or *curb*, Psal. xxxii. 9. (**בלישה** nothing, Job xxvi. 7. from **בלי** not, and **מה** what.)
- בלס** to *gather fruit*, Amos vii. 14.
- בלע** to *swallow up*, to devour.
- בלעדי** except, without ; from **בל** not, and **עד** unto.
- בלק** to *make wa-te*, Isa. xxiv. 1, Nahum ii. 10.
- בלתי** without, besides ; from **בל** not.
- במה** an *high place*, (**במה** wherein, wherewith, why ? from **ב** in, and **מה** what)—**י'בב** to *perform the duty of an husband's brother*, to marry as the nearest relation, Gen. xxxviii. 8. a husband's brother, Deut. xxv. 5, 7. **י'במה** a brother's wife, Deut. xxv. 7, 9, a sister-in-law, Ruth i. 15.
- בנה** to *build*, **בניה**, **בנין**, a building (**בית** a house, see under **בת**) **מבנה** a frame, Ezek. xl. 2. **בן** a son, by whom the family is built, **בת** a daughter, pl. **בנות** daughters ; villages, as it were the daughters of cities, **תבנית** a pattern, draught or plan of a building (**בנו** we come, 1 Sam. xxv. 8. for **באנו** from **בוא**)—**בין**, **בינים**, **בינות** a prep-

osition, *between*, or among : to discern or distinguish between things ; understand, consider, regard, perceive, make to understand or instruct, בִּינָה understanding. תְּבוּנָה understanding, discretion, skill : reason, Job xxxii. 11.

כֶּנֶס a belt or girdle.

כָּסַף to *trample upon*, despise, tread down, מְכֹסֶס a treading down, תְּכֹסֶס destruction, 2 Chron. xxii. 7.

כֶּסֶד an *unripe, sour grape*.

כָּעַף to *inquire*, Isa. xxi. 12. seek up, Obad. 6. according to the Chaldaic use of the word : but in Hebrew, to boil, or *swell out*, Isa. xxx. 13. lxiv. 2. אֲבַעְבֵּעוֹת blains, or inflamed tumors, Exod. ix. 9, 10.—נָבַע to *flow as water from a spring* ; pour out, utter, מְבֹעַ a fountain or spring.

כָּעַס to *kick*, Deut. xxxii. 15. 1 Sam. ii. 29.

כָּעַל to *have, or take possession of, or authority over*, to marry ; an owner, master, lord, or husband ; בַּעְלָה a mistress.

כָּעַר to *consume*, clear away, graze ; eat up, burn, kindle, בַּעֲרָה a brute beast which grazes, בַּעֲרָה fire, or burning, Exod. xxii. 6. Numb. xi. 3. כָּעַר to be, or become brutish, or like a brute.

כָּעַר to *terrify*, בַּעֲרָה terror, בַּעֲרָה terrors.

כָּעַר to *mire*, fens, בַּעֲרָה miry places—בֹּץ *fine linen*—בֵּץ an egg.

כָּעַל an *onion*, Numb. xi. 5.

כָּעַץ to *cut or break off*, to perform or finish ; gain, profit, covetousness, greedy ; referring probably to the breaking or cutting off pieces of silver or gold, to make weight in dealings with each other.

כָּעַץ to *swell like paste* ; dough.

כָּעַץ to *shut up* ; to fortify : restrain, or withhold, Gen. xi. 6. Job xlii. 2. בַּעֲרָה, בַּעֲרָה restraint, or drought, Ps. x. 1. Jer. xiv. 1. xvii. 8. כָּעַר to gather in, or house grapes, בַּעֲרָה the vintage ; מְבֹצָר a fortress, or strong hold, or defence ; כָּעַר gold, Job xxii. 24. xxxvi. 19. the meaning here is uncertain.

כָּעַץ or כָּעַץ to make *empty*, בֹּקֶה empty, and מְבוּקָה void, Nahum ii. 10.

בִּקְבוֹק a bottle or cruse, 1 Kings xiv. 3. Jer. xix. 1. 16.

בָּקַע to cleave, or split asunder, divide, rend, tear, rip, burst, break through, hatch ; a *bekah*, or half shekel, or shekel broke in two, **בְּקִיעִים** clefts, or breaches, **בִּקְעָה** a valley, which separates two mountains.

בָּקַר to seek early, or diligently, to inquire : the morning, —a herd, beeves, bulls, or oxen ; the connexion with the radical idea uncertain ; but perhaps the herds are so called, because of their rising early in the morning to feed. **בִּקְרָה** a seeking, Ezek. xxxiv. 12. **בִּקְרָת** a scourging with a thong of an ox hide, Lev. xix. 20. **בּוֹקֵר** a herdsman, Amos vii. 14.

בָּקַשׁ to seek, ask, require, inquire, **בִּקְשָׁה** a petition, or request.

בָּר corn or wheat ; but, according to the Chaldee, a *sqz* —**בָּרַר** to make clean, or clear, and bright ; to purge, to polish ; manifest or declare. **בָּר, בָּרִי** pure, purity, cleanness. **בְּרִית** sope, Jer. ii. 22. Mal. iii. 2. covenant, see in **בְּרַת**—**בָּרַח** and **בָּרָא** to choose, Ezek. xxi. 19. 1 Sam. xvii. 8. to eat, **בָּרִיחַ, בְּרוֹת** meat—**בּוֹר** pit, or well ; a dungeon, cistern ; sometimes written **בֵּר, בִּיר**, and **בְּאֵר**, and is the same with **בִּיר**—**בְּאֵר** a palace, **בִּירְנוֹת** castles.

בָּרָא to concrete, or form anew by concretion ; to create, **בְּרִיאָה** a new thing, Numb xvi. 30 **בָּרִיא** fat, to make fat—to cut down, Josh. xvii. 15, 18. despatch, Ezek. xxiii. 47. or rather clear away, and so, from **בָּרַר**—**בְּרָבִים** fatted choice fowl, 1 Kings iv. 23. from **בָּרַח** to choose, or **בָּרָא** fat.

בָּרַד to hail, hail : to be grisled or spotted with small spots like hail, Gen. 21. 10, 12. Zech. vi. 3, 6.

בָּרָז iron.

בָּרוּחַ to flee, or run away ; to run across like a bar. **בְּרִיחַ** a cross-bar **מְבַחְרִים** fugitives : **בָּרוּחַ** crooked, piercing, Job. xxvi. 13. Isa. xlvii. 1. connexion uncertain.

בָּרַךְ to bless ; to kneel, the posture of receiving a blessing from man, and ascribing it to God : the knee. **בְּרָכָה** a blessing ; a pool, accounted a singular blessing in those hot countries : it is rendered to blaspheme, 1 Kings xxi.

10, 13. and to curse, Job i. 5, 11. ii. 5, 9. but may be read to bless, in those places. אֲבָרֵךְ in Gen. xli. 43. may signify, The Father of Blessings, from אב father, and בָּרַךְ to bless.

רִיכּוּם ברומים rich apparel, Ezek. xxvii. 24.

כֶּרֶךְ to *lighten* ; lightening ; glittering weapon, בִּרְקָה a carbuncle, a precious stone, which sparkles like lightening, Exod. xxviii. 17. xxxix. 10. Ezek. xxviii. 13.—בִּרְקָן a sharp, piercing brier, Judg. viii. 7, 16.

בִּרְשׁ a fir-tree, fir-wood.

כְּבֵרָה a *little way*, or a little piece of ground, Gen. xxxv. 16. xlviii. 7. 2 Kings v. 19.—בְּרוֹתִים made of fir, Cant. i. 17. written for בְּרוֹשִׁים fir-wood—בְּרִית a *covenant* ; which some derive from בָּרָה to choose, and others from בָּרַךְ to purify ; accounting the word to mean primarily, a purifying victim : so כְּרִית בְּרִית the phrase for making a covenant, means to cut off a purifying victim, alluding to the ancient manner of doing it, as hinted, Gen. xv. 10, 18. Jer. xxxiv. 18, 19.

בוֹשׁ to be ashamed and *confounded*, or *disappointed through delay*. בּוֹשָׁה, בּוֹשָׁה, בּוֹשָׁה shame or confusion מִבְּשֵׁים the secrets, Deut. xxv. 11.—בִּשְׁשׁ to delay, Exod. xxxii. 1. Judg. v. 28.—יָבֵשׁ to be *dried up*, to wither ; dry, יִבְשָׁה, יִבְשָׁה dry land.

בִּשַׁל to *ripen as fruit by the heat of the sun*, Joel iii. 13. Gen. xl. 10. to dress with fire, to roast or boil : מִבְּשָׁלוֹת boiling places, Ezek. xli. 23.

בִּשְׂמִים *spice and sweet odours*.

בִּשְׁמַם tread, *trample upon*, Amos v. 11.

בִּשְׂרָא to bring, *tell, or publish extraordinary good tidings*—

It is once used on occasion of tidings very bad to Israel, though the contrary to the Philistines, 1 Sam. iv. 17. it means also *flesh*, but in what connexion is uncertain בְּשׂוּרָה tidings : reward for tidings, 2 Sam. iv. 10.

בַּת *bath*, a measure of liquids, whose contents are the same with the *epha*, viz. seven gallons, two quarts, and half a pint, wine measure.—בֵּית for בֵּיתָה the pupil of the eye.—בַּת for בִּנְתָּה a daughter, from בֵּן a son.—בֵּית, plural בֵּיתִים a *house*, household בֵּיתָה, בֵּיתָה inward, within, home, homeward, from בָּנָה to build..

ביתן a palace, Esth. i. 5. viii. 7, 8.—בתה *desolate, waste*, Isa. v. 6. vii. 9.

בתל בתולה a marriageable *virgin*, בתולים virginity, or the tokens thereof.

בתק to stab, or thrust through, Ezek. xvi. 40.

בטר to divide, or cut in two; a piece or part so cut.

ג

גא to be elated, or lifted up: increase, Job x. 16. triumph: proud, pride גאון majesty, pride, excellency, haughtiness, highness, גאות, גארה, and גוה the same. גאנים proud ones, Psal. cxxiii. 4.—גיא, גיא, and גי a valley.

גאל to redeem; to do the kinsman's part, who had a right to redeem the mortgaged estate, to marry the widow of a near relation, and revenge his murder, גואל a redeemer, avenger, kinsman, גאלה redemption: right, Ruth iv. 6. kindred, Ezek. xi. 15.—to pollute or defile, because such as are involved in blood, &c. by avenging, are polluted, גאלים defilings, Neh. xiii. 29.

גב gibbous, prominent, convex: an eminent place, vaulted or arched chamber, Ezek. xvi. 24, 31, 39. a higher place, Ezek. xliii. 13. a back, Psal. cxxix. 3. Ezek. x. 12. body, Job xiii. 12. bosses, or prominent parts, Job xv. 26. a nave or felloe of a wheel, Kings vii. 33. rings, Ezek. i. 18. eye-brows, Lev. xiv. 9. גבן crook-backed, Lev. xxi. 20. גבננים high, gibbositities, or protuberances, Psal. lxviii. 15, 16.—גבה to be high, haughty, exalted; to raise or mount up; height, גבהות lofty, loftiness, Isa. ii. 11, 17.—גוב, plur גבים a species of locusts, or scarabæus, of gibbous form. גבים ditches, or rather ridges of earth, thrown up, 2 Kings iii. 16. vault-beams, 1 Kings vi. 9.—גב, יגב fields ploughed so as to form ridges and furrows, Jer. xxxix. 10. husbandmen or ploughmen, who so cultivate the land, 2 Kings xxv. 12. Jer. lii. 16.—גבה the south, גבה southward.—גבה a pit, Isa. xxx. 14. marshes, Ezek. xlvi. 11. גבים pits, Jer. xiv. 3.

גבה bald forehead, Lev. xiii. 41—43, 55.

גבול, גבול, a border, coast, *bound* ; to set bounds ; גבולה an end or extremity ; גבליים stone squarers, rather Giblites, a people of Syria, living near mount Lebanon, 1 Kings v. 18.

גבן, גבנן, *cheese*, Job x. 10. גבנן, *gibbous*, from גב a hillock or rising ground, גביע a bowl or cup, מגבעות bonnets or mitres of the priests. The *gibbousness* of the form is the connecting idea.

גבעל bolled, Exod. ix. 31. from גב *gibbous*, and עלה to ascend.

גבר to *prevail or excel*, in valour or strength ; a man, as superiour to a woman or child. גבור mighty, strong, valiant. גביר a lord or master. גבירה, גבירה a queen or mistress. גבורה mastery, strength, might, mighty act.

גביש a *pearl*, Job xxviii. 18.

גג the *roof or flat top* of an house, or altar.

גד, גרוד, גדר—גדר, Coriander, Exod. xvi. 31. Numb. xi. 7.—גדר, a *troop*, army or band ; גוד to assemble by troops, to invade, to overcome—התגודד to *cut* one's self ; this sense is taken from the Chaldee. גרוד a ridge, or rather furrow, Psal. lxv. 10. גרדות cuttings, Jer. xlviii. 37. גדות banks, or rather trenches, Josh. iii. 15. iv. 18. 1 Chron. xii. 15. Isa. viii. 7.—גרה, גרי a *kid*—גיד a *sinew*—נגר *before*, or overagainst. הגיד to tell, shew, declare, i. e. to lay a matter before another. מגיד a messenger. נגיד a leader, captain, prince, ruler.

גדל to be, or become *great* ; to grow, to nourish up, or make to grow. גדול, גדל, great, greatness. גודלה majesty, dignity, greatness. מגדל a large tower or castle, (גדלים fringes, Deut. xxii 12. wreaths, 1 Kings vii. 17. taken from the Chaldaic sense of the root).

גדע to *cut off*, cut asunder, to cut down.

גדף to *revile*, blaspheme, reproach. גרופה a taunt, Ezek. v. 15. גרופים revilings.

גדר, גדרה, גדרת to *fence* about with a hedge or wall. גדרת a fence, hedge, wall, fold.

גריש, גריש a *heap*, or shock of corn, Exod. xxii. 6. Judg. xv. 5. Job v. 26. a heap of earth, or a tomb, Job. xxi. 32.

- נחה to *cure*, Hos. v. 13. a medicine or cure, Prov. xvii. 22. (נח this, put for נח Ezek. xlvii. 13.) ינה to afflict, vex, or *grieve*, ינון, תונה sorrow, heaviness—ננה to shine, be *bright*, brightness.
- נדר to *fall upon the knees, and be prostrate*, in a bending posture, with the head near to the knees, 1 Kings xviii. 42. 2 Kings iv. 34, 35.
- נדה, גויה, גו, גוה *body*, carcase, back; a body or society of men, Job xxx. 5—גוי a nation, or body of people. גוים nations. (גאה pride, or lifting up, for נאה.)
- Look for גוב, גוז, גול, &c. leaving out the middle ו.
- גוז or גוז to *take off*; to shear sheep, mow grass, hew stone. גז a fleece. גזי mowings. גזית hewn stone.
- גזר a *treasurer*, Ezra i. 8.
- גזל to *take away by force*; to rob. גזלה, גזל violence, robbery. גזל the young of pigeons or eagles, Gen. xv. 9. Deut. xxxij. 11. *taken from* the nest or dam.
- גזם the *palmer worm*, a species of the locust, Amos iv. 9. Joel. i. 4. ii. 25.
- גזע the stem or *trunk* of a tree, Job xiv, 8. Isa. xi. 1. xl, 24.
- גזר to *cut clear off*, divide, decide or decree: polish, Lam. iv. 7. גזרים pieces, parts. גזרה a separate place. מגזרה an ax, 2 Sam. xii. 31.
- גוה, גיה to *come or bring forth*, Judg. xx. 33. Psal. xxii. 9. Ezek. xxxii. 2 Micah iv. 10. break forth, Job xxxviii. 8. draw up, Job xl. 23.—ננה to *gore* or push as a bull with his horns.
- גחל, גחלת a *live or burning coal*.
- גחץ the *belly of a reptile*, Gen. iii. 14. Lev. xi. 42.
- גי for גיא a valley.—גוי a nation, see in גו.
- See גיד, גיל, &c. leaving out the middle י.
- גלל to *roll*. גל a heap rolled together. גלים rolling waves. גלות springs, גלה a bowl, or pommel. גלילים folding leaves of a door, 1 Kings vi. 34. round rings, Esth. i. 6. Cant. v. 14. גלילה the circuit of a country, border, or coast. גלגל a wheel: the circulating matter of the heavens. Psal. lxxvii. 18. גלגלת the round skull, poll. בגלגל because of, by means of, or by his bringing about, בגלגל

- a roll or volume, גללי, גלל dung, ordure, which passes through the various convolutions of the guts. גלילי, גלילי, גלילי idols, circulators—גלה to *roll away*, remove; go, or carry into captivity. גולה, גולה captivity—גלה to *roll off*, uncover, discover, reveal, open. גליון a roll or volume, Isa. viii. 1. גליני glasses, Isa. iii. 23. which discover objects; but what the word here really means is uncertain, the LXX render it, transparent garments—גול, or גיל to exult, jump, or *dance about* for joy; to rejoice; גיל, גילה, גיל, joy, a rejoicing—גיל, כגילכם, Dan, i. 10. of *your sort*; or according to your revolution, term, or continuance—גל a globular drop of dew, Job xxxviii. 28.
- גלב a *barber*, Ezek. v. 1.
- גלד a *skin*, Job xvi. 15.
- גלח to *shave or poll* the head.
- גלם to *wrap together*, 2 Kings ii. 8. גלם a garment or cloak to be wrapt round one. גלם an embryo or fœtus wrapt in the involucra of the womb, Psal. cxxxix. 16.
- גלמוד, גלמוד *desolate, solitary*, Job iii. 7. xv. 34. xxx. 3. Isa. xlix. 21.
- גלע to *intermeddle* with, Prov. xvii. 14. xviii. 1. xx. 3.
- גלש to *appear beautiful*, Cant. iv. 1. vi. 5.
- גם a conjunction, *also* yea, though בשגם *for that also*; from ב in ש that, and גם also—גמה *sup up*, Hab. i. 9. —גמא to swallow, or drink. Gen. xxiv. 17. Job xxxix. 24. a bulrush or flag, which remarkably sups up the water where it grows, Exod. ii. 3. Job viii. 11. Isai. xviii. 2. xxxv. 7.
- גמר a *cubit*, Judg. iii. 16. probably the shorter cubit, the length of the arm, from the elbow to the knuckles, being 15 inches.
- גמל to *retribute, requite, recompence, deal kindly with*—To wean, when the mother or nurse returns the child to the father—a camel, a remarkably revengeful animal—to be ripe, so as to yield or return flowers or fruits to the earth, Numb. xvii. 8. Isai. xviii. 5. גמול a reward, desert, benefit, גמולה, גמול, recompense.
- גמץ, גמץ a *pit*, Eccl. x. 8.

נַמַּר to perform or *finish* in a good sense, Psal. lvii. 2. cxxxviii. 8. to fail or cease in a bad sense, Psal. vii. 9. xii. 1. lxxvii. 8.

נָגַן to *protect*. נִגְן a garden inclosed with fence. מָגֶן a shield. מִגְנָה obstinacy, Lam. iii. 65. i. e. a heart shielded or hardened—נָגַן to *strike* or play upon a stringed musical instrument. נִגְיָה מִנְיָה a stroke, music, tune, song, or stringed instrument. מִנְגֵּן a minstrel or player.

נָגַב to *steal*, to bring or withdaaw secretly ; a thief, נִגְבָּה theft.

נִמָּא a *repository* or chest, Esth. iii. 9. iv. 7. Ezek. xxvii. 24.—נִמְנוֹן, a *treasury*, 1 Chron. xxviii. 11.

נָעַה to *low as an ox*, 1 Sam. vi. 12. Job vi. 5.—נָע to *expire* and die—יָנַע to be *weary* or fatigued with labour, יָנִיעַ weary, labour. יָנִיעָה weariness.—נָעַע to *reach, touch, smite* ; come or draw nigh ; strike or plague ; a plague, sore, or stripe.

נָעַל to *loathe*, abhor, vilely cast away : refuse to gender, Job xxi. 10. loathing, Ezek. xvi. 5.

נָעַר to *check*, reprove, rebuke. נִעָרָה a rebuke.

נָעַשׂ to *shake*, or be violently moved as the waves of the sea, or a disturbed mind.

נֶגֶף highest place, or *pinnacle*, Prov. ix. 3.—נֶגֶף body, 1 Chron. x. 12. Exod. xxi. 3, 4.—נָגַף to *shut*, Neh. vii. 3.—נָגַף to *smite or strike against* ; to hurt, to stumble. נִגְף מִנְפֶּה stroke, plague, slaughter.

נֶפֶס a *vine*.

נֶפֶר the *cypress*, or species of the turpentine tree, Gen. vi. 14.—נֶפֶרֶת brimstone, or *sulphur*.

נָרַר to *saw*, 1 Kings vii. 9. מִנְרָה a saw—נָרַר to *stir up* strife, to contend ; נִנְרָה blow or conflict. Psal. xxxix. 10.—a cud, to *chew the cud*—a *gerah*, a piece of money of the value of three halfpence—נָרַר to *sojourn*, נָרַר a stranger : inhabitant, Job xxviii. 4. מִנְרָה pilgrimage, dwelling. נִנְרָה habitation, Jer. xli. 17.—to *fear* as a stranger : be afraid. מִנְרָה, מִנְרָה terror, fear—(to *gather together*, or assemble מִנְרָה a barn, Hag. ii. 19. מִנְרָה barns, Joel i. 17. this sense seems to be related to נָרַר the *whelp* of any wild creature, in its weak timo-

rous state—**גיר** *chalk*, Isai. xxvii. 9.—**גיר** to be *afraid*, or *shrink back* for fear—**גיר** to *drain off*, trickle or pour down, or pour out, flow away, spill—**גירנים** berries, Isa. xvii. 6. **גירנות** the neck, or rather the annular cartilages of the windpipe, Prov. i. 9. iii. 3. 22. vi. 21.—**גרון** the *throat*. Several of the connexions are here uncertain.

גרב *scab or scurvy*; a malignant disorder of the skin, Lev. xxi. 20. xxii. 22. Deut. xxviii. 27.

גדר to *scrape*, Job ii. 8.

גדל to *cut off*, Psal. xxxi. 22. **גדון** an ax. Deut. xix. 5. xx. 19. 1 Kings vi. 7. Isai. x. 15.

גדל a *charger or bason*, Ezra i, 9.

גורל a *lot*.

גרום a bone, viz. of the larger sort. Job xl. 18. Prov. xvii. 22. xxv. 15. to *gnaw or break*, or *pick bare bones or shreds*, Numb. xxiv. 8. Ezek. xxiii. 34. Zeph. iii. 3. strong or bony, Gen. xlix. 14. the bare top, 2 Kings ix. 13.

גרן a *threshing-floor*—**גרין** the *throat*; see under **גר**.

גרם to *wear or break to pieces*, Psal. cxix. 20. Lam. iii. 16.

גרע to *lessen*, diminish: restrain, Job. xv. 4, 8. withdraw, Job xxxvi. 7. to take away, Numb. xxxvi. 3, 4. keep back, Numb. ix. 7. **מגרעות** narrowed rests, 1 Kings vi. 6.

גרף to *wrap or roll together*; translated, sweep away, Judg. v. 21. **מגרפת** clods concreted, Joel i. 17.—**אגרה** the fist clenched, Exod. xxi. 18. Isai. lviii. 4.

גרש to *expel*, cast or drive out; divorce, **מגרש** suburbs, which are excluded the city. **גרש** corn beaten out, or reduced to meal, Lev. ii. 14, 16. perhaps written for **גרם**.

גרש to *grobe*, Isai. lix. 10.—**גרש** *clods*, Job vii. 5.—**גרש** to be close together, Job xli. 16. come or bring near—to exact and oppress; i. e. as it were to squeeze close. **גרש** stand back, Gen. xix. 9. **גרש** give place, Isa. xlix. 20. meaning probably, advance close to some other place. **גרש** put, or brought into, 2 Sam. iii. 34.

גרשם to *rain*; a shower, rain.

גת a *wine press*. **גתית** *Gittith*, in the title of Psal. viii. and lxxxi. and lxxxiv.

דאח to *fly swiftly*, Deut xxviii. 49. Psal. xviii. 10. Jer. xlviii. 40. xlix. 22. a vulture, Lev. xi. 14.

דאב to *faint, languish*, or be *sorrowful*, Psal. lxxxviii. 9.

Jer. xxxi. 12, 25. **דאבון**, **דאבה** sorrow, Job xli. 22.

Deut. xxviii. 65. **מדיבת דאב** causing sorrow, Lev. xxvi. 16.

דאנ to be *anxious* or *fearful*. **דאנה** carefulness, fear. (**דאנ** for **דאנ'fish**, Neh. xiii. 16.)

דבב to speak, *blab*, Cant. vii. 9, **דבה** slander, infamy.

מדיבת דאב see **דאב**—**דוב** a bear. **נדב** to be *liberal*, boun-

tiful. **התנדב** to offer willingly. **נדיב** prince, liberal,

noble. **התנדבה**, **נדבה** a free will offering. **נדבתי** my

soul, or my ingenuous spirit, or my principal one, Job

xxx. 15.

דבא *strength*, Deut. xxxiii. 25.

דבל a *cake of dry figs*.

דבק to *cleave or adhere to*, follow close, join to, overtake ; a joint ; soldering, Isa. xli. 7.

דבר to *lead, bring, drive, or carry out*—to bring forth, express, or utter one's sentiments ; to *speak*, talk, promise, &c. **דבר**, **מדרה**, **מדרה** a word, matter or thing.

דברת an affair, business. **דביר**, the oracle, or most holy

place, whence God spake. **על דבר**, **על דברתי**, **על דברתי**

upon the matter or affair, on account of. **כדברם** after

their manner, Isai. v. 17.—**מדבר** a wilderness ; a

place remote from conversation.—**דבר** pestilence ; carrying

persons out of the world ; to destroy or subdue—

דבורה a bee, Isai. vii. 18. **דברים** bees, Deut. i. 44. Judg.

xiv. 8. Psal. cxviii. 12. from their admirable order and

conduct, having a leader or captain over them, to lead

them forth—**הדבר** a fold, Micah ii. 12. to which sheep

are led for pasture—**דברות** floats, 1 Kings v. 9. driven

or towed along in the sea by oars. N. B. The idea of

speaking, seems to be properly Hebrew ; but that of

leading and *carrying*, may be from the Chaldee.

דבש *honey*. **רבש** bunch of a camel, Isai. xxx. 6. which

when galled, was anointed and cured with honey.

דגל to *multiply exceedingly*, like fishes, Gen. xlviii. 16.—

דג fish. דגים fishers—דגן corn, from its great increase. דגון *dragon*, the god of the Philistines, signifying the corn-giver.

דגל a *military standard*, or banner: to set up a banner, Psal. xx. 5. דגול a standard bearer, Cant. v. 10.

דגן corn, see above under דג.

דגל to *sit on eggs*, or chickens; or gather them together to sit on them, Isai. xxxiv. 15. Jer. xvii. 11.

דדה to walk with *solemn pace*, Psal. xlii. 4. Isai. xxxviii.

15.—דוד an uncle, or any one that is *beloved* דודים

love, loves.—דודאים mandrakes, some lovely fruit or

flower—דוד well beloved. דדות dearly beloved, Jer.

xii. 7.—דודא, דוד a pot or basket, connexion uncer-

tain.—נדר see under נד.

ידה, יד the *hand*; power, &c. plur. ידים it is variously ap-

plied. ידות stays, parts, tenons, axle-trees, ledges.—

ידה to exercise the hand in shooting or casting. חורה

to give the hand to another in token of submission or

homage; to confess, praise or give thanks. תודה thanks-

giving, confession, praise, thank-offerings. תודת com-

panies who give thanks, Neh. xii. 31. 40. תודות thanks-

givings, Neh. xii. 8. יהודי a Jew or confessor. מתייחדים

become Jews, Esth. viii. 17. יהודית the Jews' language

—נדה to separate for uncleanness. See under נד.

רחב the same in Chaldee as זהב gold. מדהבה golden,

Isai. xiv. 4.

רהם astonished, or *stupified*, Jer. xiv. 9.

רהר to prance or *spring* as a horse, Judg. v. 22. Nahum

iii. 2.—תרדרר the pine, or some species of tree, so called

probably from the springiness or elasticity of its wood,

Isai. xli. 19. lx. 13.

רוה *faint*, languishing. רוח a woman sick of her

menses. רות, מדוי, מדוה disease or languor. מדוי

garments. See מר.

Look for רוב, דוג, דוד, רוח, &c. leaving out the middle ו.

רחח to *thrust* at or drive away, to push down. נרחים

out-casts. רחי, מרחח falling, ruin.—רוה, הריח to *cast*

quite out, Jer. li. 34. purge out, Isai. iv. 4. wash out, 2

Chron. iv. 6. Ezek. xl. 38.—נרחח, הריח to *force or drive*

away; cast out, banish. מרוח'ים causes of banishment, Lam. ii. 14.

רח' millet, Ezek. iv. 9.

רח' to *hasten*, press on, 2 Chron. xxvi. 20. Esth. iii. 15. vi. 12. viii. 14. מרחפות precipices, Psal. cxi. rendered to overthrow.

רח' to *thrust and vex*, Judg. ii. 18. Joel ii. 8.

ר' *sufficiency*; enough, ability. מ' when, whenever, since, or ever since, from, implying the whole or *full* time since. ש' all sufficient—ר' the *black* vulture, Deut. xiv. 13. Isai. xxxiv. 15.—ר' ink, Jer. xxxvi. 18.—ר' forts or *battery*.

ר' and ר' to be broken, contrite, to *beat to pieces*, crush, oppress; to crouch, Psal. x. 10. ר' crushed, or oppressed. ר' waves broken by dashing against the shore, Psal. xciii. 3.—ר' מ' beat, a mortar, Numb. xi. 8.

ר' the *lapwing*, or *upapa*, Lev. xi. 19. Deut. xiv. 18.

ר' to be *exhausted*, emptied, dried up, fail, impoverished. ר' poor, lean. ר' pining sickness, Isai. xxxviii. 12.—ר' to *draw up*, Exod. ii. 16, 19. Psal. xxx. 1. Prov. xx. 5. not equal, contracted, or drawn up, Prov. xxvi. 7. ר' a bucket. ר' branches drawing up the sap. ר' the hair, Cant. vii. 5. which draws its nutritious juice from the body. (ר' a door, Psal. cxli. 3. the same as ר'.)

ר' to *leap* or skip.

ר' to trouble or *make muddy* the water, Ezek. xxxii. 2, 13.

ר' to *drop down* like water, Job xvi. 20. Psal. cxix. 28.

Eccl. x. 18. a dropping, Prov. xix. 13. xxvii. 15.

ר' *hotly to pursue*; to kindle, to burn: ר' a fever, Deut. xxviii. 22.

ר' a door, a gate of a town: the leaf of a door, Ezek. xli. 24. a leaf of a book, Jer. xxxvi. 23. the lid of a chest, 2 Kings xii. 9. ר' a door, Psal. cxli. 3.

ר' *blood*—ר' to be silent, still, to cease, to be *inactive*. ר' silence—to be reduced to a state of silence, cut off or destroyed, ר' a cutting off, Isa. xxxviii. 10.

—ר' to *be like*, liken, compare, to form an image or idea of a thing in the mind, or to think. ר' a like-

ness or similitude.—**דום** to *wait with silence* or quietly.
דומיה, **דומה** silence.

דמן *dung* for manuring the land. **מדמנה** a dunghill, Isai.
 xxv 10.

דמע to *weep*. **דמעה** tears. **דמע** liquor, or wine and oil,
 which when pressed, drop like tears, Exod. xxii. 29.

דון to *judge in a dispute*, contend. **דין** a judge, **מדין**,
מדין, judgment, plea, cause. **מדין**, **מדין** contention, strife.
מדינה a province, see in **מדין**—**מדין** a *sheath* or scab-
 bard, 1 Chron. xxi. 27.

דונג *wax*, Psal. xxii 14. lxviii. 2. xcvi. 5. Mic. i. 4:
ידע to *know*, perceive, acknowledge, be acquainted with,
 and the like. **מידע**, **מודע** acquaintance, familiar friend,
 kinsman. **מדינה** kindred ; **דע**, **דעה**, **דעת** know-
 ledge. **ידעני** a wizard or cunning man. **מדוע** where-
 fore, or for what reason, from **מה** and **דע** knowledge
 or reason.

דעך to *extinguish*, or quench : consume, Job vi. 17.

דפי slander, Psal. l. 20.—**נדיף** to blow, *drive about or dis-
 perse*, as smoke or chaff by the wind.

דפק to *beat* or over-drive, Gen. xxxiii. 13. to beat or
 knock at a door, Judg. xix. 22. Cant. v. 2.

דון *be turned into joy*, Job xli. 22.

דק to be, or be *beaten small* or thin, bruise. **דק** small,
 thin ; a dwarf or slender person, Lev. xxi. 20. a thin
 curtain, Isa. xl. 22.—**דיק** a fort or *battery*.

דקר to *stab*, or thrust through. **מדיקות** stabs or pierc-
 ings, Prov. xii. 18.

דר *white marble*, or some pearl, Esth. i. 6.—**דרר**, **דרר**
liberty ; a swallow flying at liberty, Psal. lxxxiv. 3.

Prov. xxvi. 2. **מר דרור** mirrh, distilling freely, or of its
 own accord, Exod. xxx. 23.—**דור** to be *round*, or *peri-
 odical* ; round about, Isa. xxix. 3. a ball, Isa. xxii. 18.

דורים crooked places, round about ways, Isa. xlv. 2.

דור to dwell or go round about, Psal. lxxxiv. 11.

מזורה a round pile for fire, Isa. xxx. 33. Ezek. xxiv. 9.

דור to heap fuel on the fire, Ezek. xxiv. 5. the round
 or period of human life ; an *age* and *generation*.—**נדר**
 to *vow* ; a vow.

דרא, **דראן** *abhorring*, contempt, Isai. lxvi. 24. Dan. xii. 2.

דַּרְבָּן a *goad*, 1 Sam. xiii. 21. Eccl. xii. 11.

דֶּרֶן a *steep place*, or *crag* of rock, Cant. ii. 14. Ezek. xxxviii. 20.

דַּרְדַּר a *thistle*, Gen. iii. 18. Hosea x. 8.

דָּרַךְ to *tread upon*; to *thresh*; to *bend a bow* by *treading* on it; to *walk*; a *way* or *beaten path*, *custom* or *manner*. מִדְּרַךְ *treading*, Deut. ii. 5.

דֶּרַחַם a *dram*, Ezra ii. 69. Neh. vii. 70, 71, 72. a *Persian coin* of gold, worth about *twenty-five shillings*; see also אֶדְרָכָן in א.

דְּרוֹם the *south*.

דָּרַשׁ to *seek for*; *search*, *inquire*. מִדְּרַשׁ a *story* or *Chronicle*, compiled on *accurate inquiry*, 2 Chron. xiii. 22. xxiv. 27. or where *past transactions* are to be *sought for*.

דָּרַשׁ to *thresh* or *tread out* corn, *tread down*. מְדִישָׁת, דִּישׁ a *threshing*.

דָּשָׁא to *spring up* as *grass*, Gen. i. 11. Joel ii. 22. a *tender bud*, *herb*, or *grass*.

דָּשָׁן to *be* or *be made fat*; *fatness*: *anoint* or *make fat*, Psal. xxiii. 5.—ashes of the *fat*, and other parts of the *sacrifices burnt*; to *receive the ashes*, Exod. xxvii. 3. to *take away the ashes*, Numb. iv. 13. to *accept*, *make fat*, or *turn to ashes*, Psal. xx. 3.—דִּישׁוֹן the *pygarg*, sq. called from its *ashen colour*, Deut. xiv. 5.

דֶּת an *imperial law* or *decree*.

ה

הָא a *demonstrative particle*, rendered *behold!* Gen. xlvii. 23.

Ezek. xvi. 43. even, Dan. ii. 43.—הוּא a *pronoun* of the *third person*, *he*, *she*, *it*—הִיא *she*, *it*: הֵוא the *same as* הִיהָ to *be*, in Job xxxvii. 6. Eccl. xi. 3.

הָאָהּ *aha*, *haha*, *ah*.

הָיָה a *burden* or *supply*, Psal. lv. 22. הָב to *supply what is wanting*, *give*, *bring*, *go to now*, *come on*.—הִבְהֵב offering, Hosea viii. 13.

הַבֵּל *vanity*, to *become vain*.

הַבֵּי הַבֵּי *ebony*, Ezek. xxvii. 15.

הַבֵּי a *viewer* of the *heavens*, or *astrologer*, Isai. xlvii. 13.

הַנִּת to *bring or carry forth, in act, sound, word or thought*, to remove or take out of the way, 2 Sam. xx. 13. Prov. xxv. 4, 5. Isai. xxvii. 8. to bring forth a sound, or *utter* words : a sound, Job xxxvii. 2 a tale, Psal. xc. 9. —to bring forth any thing in the mind : to muse, imagine, mutter or meditate. הַנִּית, הַנִּינָה meditation : solemn sound, Psal. xcii. 3. to coo or mourn as a dove, Isai. xxxviii. 14. Jer. xlviii. 31. Isai. lix. 11. and growl as a lion, Isai. xxxi. 4.

הַנִּינָה *directly*, Ezek. xlii. 12.

הַדָּר *echo or shouting*—הָדָר to *put in*, Isai. xi. 8.—הָדָר glory, honour, majesty, comeliness : *any good quality* for which a person is admired or honoured.

הָרַד to *tread down*, Job xl. 12.

הָדָם הָדָוִם a *footstool*.

הָדָם the *myrtle tree*.

הָרַף to *push, thrust, drive, cast out*.

הָדָר to *adorn, to honour* ; glory, majesty, beauty, splendour. N. B. הָדָר and הָדָר are often joined, and the former seems to denote the splendour or glory itself ; the latter, the ornament or beauty resulting from thence. (הָדָר a winding, round about way, Isai. xlv. 2. See דָּוָר.)

הָהָ a natural interjection of grief, *ah!* alas, wo worth, Ezek. xxx. 2.

הָהָ a natural interjection of *lamentation* and exclamation, *ho! wo! ah! alas!*—hence הָהָ calamity, wickedness ; to devise mischief, Psal. lxi. 3. (הָהָ Gen. xxvii. 29. Neh. vi. 6. Eccl. ii. 22. Isa. xvi. 4. the same as הָהָ to be, and perhaps put for it)

הָהָ a pronoun, *he, it*. (הָהָ to be, the same as הָהָ in Job xxxvii. 6. Eccl. xi. 3.)—הָהָ *wealth, substance, riches*.

הָהָ to be *sleepy*, Isa. lvi. 10.

הָהָ to *begin*. תְּחִלָּה a *beginning*.

הָהָ a particle of mourning, *wo*, Ezek. ii. 10. written אֵי, Eccl. iv. 10.—הָהָ to *exist, to be*. אֶהְיֶה I *AM*, or will be, Exod. iii. 14.—יְהוָה *JEHOVAH*, a name denoting independent *existence*. הָהָ *JAH*, the Lord, denoting emphatically, the essence.—נִהְיֶה to be, to become, to

- be done, committed or accomplished (to faint, Dan. viii. 27. lamentation, Micah ii. 4. from נהה to lament)
- חַיָּךְ *how*, 1 Chron. xiii. 12. Dan. x. 17. the same as אֵיךְ.
- הַכֵּל *a temple or palace.*
- חַכֵּךְ see נַכֵּךְ under כֵּךְ.
- הָאֵל to *shine*, as any lucid body. הַיֵּל Lucifer, or Irradiator, Isai. xiv. 12. נְהַלִּים Isai. vii. 19. commendable trees; perhaps they were plants of the sun-flower kind, emblems of shining, or irradiation. (יֵהָאֵל shall pitch the tent, Isai. xiii. 20. for יֵהָאֵל)—הָאֵל to make to shine, praise, boast: to make one's self shine, boast one's self, be puffed up with vain glory, to rave with foolish conceit; so to be mad or foolish, and to rage. תְּהַלֵּה, הַלּוֹל, תְּהַלֵּה בְּהַלֵּל, הַלּוֹל, תְּהַלֵּה madness. תְּהַלֵּה folly, Job iv. 18.
- הָאֵל to cast *far off*, Micah iv. 7. הָאֵל at a distance, whether of time or place, yonder, beyond, hitherto, forward, henceforth.
- הָאֵל a pronoun, *this*, that.
- הָאֵל to *go*, *walk*, travel. הָאֵל to walk to and fro, to behave one's self. הָאֵל, הָאֵל, הָאֵל a going, a step. מְהַלֵּךְ a walk, journey. הָאֵל travelling companies, Job vi. 19.
- הָאֵל to *strike against*, smite, break, or beat as with a hammer. מְהַלֵּמֹת strokes. הָאֵל a hammer, Judg. v. 26.
- הָאֵל the diamond, called so perhaps from its prodigious hardness like a hammer, capable to beat in pieces any other sort of stones. הָאֵל here, hither, thither; as it were, the spot where the foot last strikes against the ground.
- הָאֵל a pronoun of the third person plural masculine, *they*, those—הָאֵל to *trouble*, discomfit, vex, break and destroy—הָאֵל to be *troubled*, disquieted, rage, roar, הָאֵל, הָאֵל tumultuous, noise, concourse—הָאֵל or הָאֵל to *disturb*, to make a noise. מְהַלֵּמֹת trouble, vexation; destruction.
- הָאֵל, הָאֵל *tumult*, Jer. xi. 16. loud and tumultuous speech, Ezek. i. 24.
- הָאֵל to *multiply*, Ezek. v. 7. הָאֵל multitude, abundance, tumult, noise.
- הָאֵל, הָאֵל *meltings*, Isai. lxiv. 2.

המר *deep pits*, Psal. cxl. 10.

הן, הנה—a particle of *demonstration*: lo, behold—הנה a-pronoun of the third person plural feminine; them, *these*. הנה הither, or thither. הנה והנה here and there, hither and thither—הון *wealth*, substance, riches.—הין a *hin*, a measure of liquids, containing about five wine quarts, being the sixth part of an *ephah*, or *bath*. (תהינו) ye were ready, or ye were for, from היה to be, Deut. i. 41.)

הם to be *silent*, to make silent or still. הם silence.

הפך to *turn*, change, overturn, overthrow: diverse, or contrary, Ezek. xvi. 34. מהפכה, הפכה overthrow. מהפכה perverseness, frowardness. מהפכת a sort of *stocks* in which the limbs were *distorted*, 2 Chron. xvi. 10. Jer. xx. 2, 3. xxix. 26. הפכפך froward, Prov. xxi. 8.

הנן some warlike *chariot or machine*, probably armed with scythes, Ezek. xiii. 24.

הר, הר a *mountain*—הרה to *conceive in the womb*, to be with child; a woman with child. הורה a progenitor, Gen. li. 26. הריון, הריון conception—היר יהר *haughty*, proud, Prov. xxi. 24. Hab. ii. 5.

הרג to kill or *slay*. הרגה, הרגה slaughter.

הרם a palace, Amos iv. 3. הרמון הרמון.

הרס to *demolish*, break, beat or throw down, destroy. הרס הרס destruction.

התם to *devise mischief*, Psal. lxii. 3.

התל to deceive, mock, or *impose* upon. מהתלות deceits, Isai. xxx. 10.

י

י a *book*: hence is derived the conjunction י which is very frequently prefixed to words, to indicate some connexion with the foregoing.

יהב *Vabeb*, thought to be the proper name of a place near the river *Arnon*, Numb. xxi. 14.

ילד a child, for ילד.

ז

זאב a *wolf*.

זאת *this*, thus.

- זב** *fly*, Eccl. x. 1. Isai. vii. 18. **בַּעַל זְבוּב** *Baal Zebub*, the idol-god of Ekron; 2 Kings i. 2, 3, 6, 16.
זָב to *flow*, to *flow out*; an issue or flux. **זֶב** he that has a running issue. **זֶבֶת** flowing.
זָבַר to *endow* a woman when she marries, Gen. xxx. 20. a dowry, Gen xxx. 20.
זָבַח to *sacrifice*, kill, offer: a sacrifice. **זִבְחָה** Hosea iv. 19. a sacrifice. **מִזְבֵּחַ** an altar, a place or instrument for sacrifice.
זָבַל to *cohabit*, or dwell. **זִבְלָה**, **זְבוּל** a habitation.
זֶבֶן the *busk* or skin of a grape, Numb. vi. 4.
זָוַר to *boil* or *swell* with pride, to act proudly or presumptuously, **זָר** proud, presumptuous. **זִדְדוֹן** swelling, Psal. cxxiv. 5. **זִדְדוֹן** pride—**נָזַר** to sod or boil, Gen. xxv. 29. **נִזְדִּיר** pottage.
זֶה, **זוּ**, **זאת** *this*, thus—**נָזַר** to *sprinkle*.
זָהָב *gold*: fair weather, or the bright-shining of the sun, when the north-wind has dispersed the clouds, Job xxxvii. 22. yellow shining oil, Zech. iv. 12. it is nearly the same both in sense and sound with **צָהָב** *yellow*.
זָהָם to abhor or *nauseate*, Job xxxiii. 20.
זָהָר to *shine with reflected light*, Dan. xii. 3. brightness, or reflected splendor, Dan. xii. 3. Ezek. viii. 2. **זֹהָרִיר**, **זָהָר** to teach, warn, admonish, which is like shewing light to one in the dark.
זֶה for **זֶה** this—**זֶה** the month *Zif*, falling somewhere in *April* or *May*, 2 Kings vi. 1, 37.—**זִוְיָה** a *corner*, Zech. ix. 15. a corner stone, Psal. cxliv. 12. **מִזְוֵי** pantries, usually made in nooks or corners of houses, translated *garners*, Psal. cxliv. 13.
זָוַר &c. leaving out the middle **זָוַר**.
זָוַר a door post, on which the door is *moved*—**זָוַר** splendor or motion; translated, abundance, Isai. lxvi. 11.—an animal which moveth; translated *beast*, a wild beast, Psal. l. 11. lxxx. 13.
זָחַל to be *loosed*, Exod. xxviii. 28. xxxix. 21.
זָחַל to *cringe* or *skulk through fear*, Job xxxii. 6. **זָחָלִים** serpents, Deut. xxxii. 24. worms. Micah vii. 17. being animals that thus skulk in holes.

Look for זין, זיק, זית leaving out the middle י.

זכך, and זכה to be, or to make clean, pure, transparent, crystal, Job xxviii. 17.

זכר to remember, record, mention; remembrance. זכר a male, by which the memory of the name and family is preserved. זכרון a memorial.

זלל, and זול to lavish, Isai. xli. 6. זולל a glutton, a sot-tish, good for nothing person: vile, Jer. xv. 19. Lam. i. 11. זלות vilenesses, Psal. xii. 8. הזיל despise, Lam. i. 8. זולל a luxuriant branch, Isai. xviii. 5. (זולת תזלי) gaddest thou about, or makest thyself vile, Jer. ii. 36. or perhaps put for זולת from זול (זולת), see below זולת—נזל to flow, or flow down, pour, distil, drop, melt. נזלים floods, streams. מזלות the planets, or fluxes of light reflected from them, 2 Kings xxiii. 5.

זולג, מזולג a flesh hook.

זלעפה a vehement storm, Psal. xi. 6. terror, Lam. v. 10. horror, Psal. cxix. 53. compounded of זל to scatter, and עפ agitation.

זולת, זולתי, זולת besides, except, save, only.

זמם, and זם to think, imagine, purpose, devise, plot. זמח, מזמח a thought, purpose, discretion: mischievous, lewd or wicked device—נזם an ear or nose jewel.

זמן to appoint; an appointed time.

זמר to cut off superfluous branches; to prune, Lev. xxv. 3, 4. Isai. v. 6. זמיר, זמורה a branch. בזמרות pruning-hooks, snuffers.—זמר to sing artificial composures, where superfluous and discordant words are cut off; to sing praises. זמיר a singing, Cant ii. 12. זמירה, זמירה a song, melody, psalm. מזמור a psalm. מזמרת choice things, most praised; translated best fruits, Gen. xliii. 11. זמר the chamois, Deut. xiv. 5. an animal that lives chiefly by cropping, and as it were pruning the leaves and tender branches of trees.

זון, זין a kind or species, 2 Chron. xvi. 14. Psal. cxliv. 13. מזון in Chaldee to feed. מזון meat, Gen. xlv. 23. מזון fed, Jer. v. 8.—זנה to play the harlot, or commit whoredom. זונה a whore, harlot. זונות, זונות whoredom, זונות whoredoms—זנות armour or girdles, 1 Kings xxii. 38. זון weapon or girdle, Deut. xxxiii. 13. con-

nexion uncertain ; unless, because harlots girded themselves with ornaments to allure men.

זנב a tail : to cut off the tail, or smite the hindmost, Deut. xxv. 18. Josh. x. 19.

זנח to cast off, or remove to a distance.

זנק to leap, Deut. xxxiii. 22

זעזע or זערה the radical idea seems to be commotion ; to move, Esth. v. 9. tremble, Eccl. xii. 3. זערת vexation, Isai.

xxviii. 19 זערה a removal : trouble, 2 Chron. xxix. 8.

זעזע to vex, Hab. ii. 7.—זע causing sweat, Ezek. xliv.

18. זע sweat, Gen. iii. 19. which is excited by motion.

זערך to cut short or extinguish, Job xvii. 1.

זעם to have indignation against, to defy, abominate, abhor : indignation.

זעק to rage or fret, be displeased and uneasy in mind : wrath, indignation, rage, raging. זעפ'ם fad of countenance, Gen. xl. 6. worse liking as if uneasy, Dan. i. 10.

זעק to cry out loud ; to call or assemble together. זעקה a cry.

זער a little, Job xxxvi. 2. Isai. xxviii. 10, 13. מזער a little while, Isa. x. 25. xxix. 17. small, Isai xvi. 14. few, Isai. xxiv. 6.

זפת pitch, or bitumen, Exod. ii. 3. Isai. xxxiv. 9.

זקק to refine or purge from impure mixtures, 1 Chron. xxviii. 18. xxix. 4. Job xxviii. 1. Psal. xii. 6. Isai. xxv. 6.

Mal. iii. 3. applied to the drops of water as refined into rain, Job xxxvi. 27. זקים chains or fetters, perhaps

made of refined iron, Job xxxvi. 8. Psal. cxlix. 8. Isai.

xlv. 14. Nahum iii. 10.—זיק sparks, Isai. l. 11.

זקים fire-brands, Prov. xxvi. 18.—זק damage, Esth.

vii. 4. a Chaldee word.

זקן to be or wax old. זקנים the aged, antients, elders,

זקנה old age. זקי the beard, the sign of age.

זקה to raise up, Psal. cxlv. 14. cxlv. 8.

זרר to disperse abroad, scatter, winnow, fan ; to be estranged : זר a stranger. מזרה a fan זרים north,

or scattering north winds, Job xxxvii. 9. מזרות Maz-

zaroeth, Job. xxxviii. 32. which perhaps means the dis-

persed gross air.—זור to press out, squeeze, crush : to

sneeze, 2 Kings iv. 35. to dress, or bind up a wound

- or sore by pressing out the matter, Isai. i. 6. Jer. xxx. 13. מזור a wound or sore, Hos. v. 13. Obad. 7. — נזר to *separate*, separate one's self, separation: a crown or diadem, a badge of distinction. מנזרים crowned men, Nahum iii. 17. נזיר a Nazarite. נזר vine undressed, Lev. xxv. 5, 11. or vine of separation; so called because the vineyard in the sabbatical year was sequestered from the owner's use: hair of separation, Jer. vii. 29. — זר to *gird*, 2 Sam. xxii. 40. to compass, Psal. cxxxix. 3. זר the crown or border which went about the top of the ark, table and altar of incense. זרזיר the greyhound, girt in the loins, Prov. xxx. 31. these are from זר to *gird*, the א being dropped. זרא loathsome or *nauseous*, Numb. xi. 20. זרב to be *dissolved by the heat of the sun*, to wax warm, Job vi. 17. זרית that which waters, Psal. lxxii. 6. from זר to scatter, and צף overflow. זרת to *spring up*, arise, rising. מזרח the east, or sun-rising. אזרת a native, or one home born: a tree growing in its native soil, translated a green bay tree, Psal. xxxvii. 35. זרם to *pour forth*, overwhelm, overflow: a tempest, storm, torrent, or inundation. זרמה a copious flux or issue, Ezek. xxiii. 20. זרע *seed*, to sow. רזריע to seed or yield, Gen. i. 11, 12. to conceive seed, Lev. xii. 2. נזרע the same, Numb. v. 28. זרע pulse, Dan. i. 12. זרעניס pulse, Dan. i. 16. — זרוע, אזורע, זרע the *arm*; זרע shoulder, Numb. vi. 19. Deut. xviii. 3. power or strength, Psal. lxxi. 18. lxxix. 11. Ezek. xxii. 6. the connecting idea may be to be *dilated* as seed sown, and *stretch out* as the arm. זרק to *sprinkle*, מזרק a vessel used in sprinkling; a bason, or bowl. זרת a *span*, the length from the extremity of the thumb, to the extremity of the little finger *expanded*, perhaps from זרה to spread abroad. N. B. The longer span was half a cubit, almost eleven inches, the lesser was a third part of a cubit, a little more than seven inches and a quarter. זית an *olive*, both tree and fruit; an olive-yard.

חבב to *love*, Deut. xxxiii. 3.—**חבה, חבת, מחבת** a *pan*—**חוב** a Chaldee word, to be *indebted*, to forfeit, Dan. i. 10. a debtor, Ezek. xviii. 7.—**חבא** to *bide*, sometimes written without the **א**, **מחבא** a hiding or lurking place, 1 Sam. xxiii. 23. Isai. xxxii. 2. **חביץ** a hiding, Hab. iii. 4. **חב** the bosom, as a secret place, Job xxxi. 33. **חבט** to *thresh* or beat out, Judg. vi. 11. Ruth ii. 17. Isai. xxviii. 27. to beat off, Deut. xxiv. 20. Isai. xxvii 12.

חבל to *bind or connect*, or *be obligated* : a rope, cord, line, band, or binder : a region, portion, or tract of land measured by a cord or line ; a pilot or mariner employed in the handling of ropes ; the mast of a ship, having many ropes fastened to it, Prov. xxiii. 34. a company connected, 1 Sam. x. 5, 10. the girding pain or pangs of a woman in travail ; to be in travail with ; to be bound under the obligation of a debt ; a pledge ; to give or take a pledge ; to be under obligation to punishment ; to be ruined ; to destroy ; destruction, Micah ii. 10. to offend, or render one's self obnoxious, Job xxiv. 31. or to deal corruptly, Neh. i. 7. to be corrupt, Job xvii. 1. **תחבלות** wise counsels, good advice ; i. e. well connected, and wisely concerted designs.

חבעלת a *rose*, probably the *narcissus*, Cant. ii. 1. Isai. xxxv. 1.

חבק to *embrace*, fold together ; a folding of the hands, Prov. vi. 10. xxiv. 33.

חבר to *join*, or couple things together of the same sort, heap up, or tack together, Job xvi. 4. a companion, company. **מחברה, חברה** a coupling. **התחברות** league or junction, Dan. xi. 23. **חבורה** a stripe, wound, or bruise, where the blood and humours are collected. **חברברת** the spots of a leopard, Jer. xiii. 23. **חובר** a charmer, **חברים** enchantments ; supposed to be incantations to collect serpents, or other noxious animals together without harm,

שחב to *bind*, bind up, bind on, to saddle, to gird; govern or bind up and rectify disorders in government, Job xxxiv. 17.

חבת, מחבת a *pan*.

חגג to *move or dance round in circles*; to celebrate a feast by such dancing: reel to and fro, Psal. cvii. 27. חג a feast—חוג to encircle, encompass, Job xxvi. 10. a compass, Prov. viii. 27. a circle, Isai. xl. 22. a circuit, Job xxii. 14. מחוגה the compass, Isai. xlv. 13.—תגה, חגים *clefts of a rock*, Cant. ii. 14. Jer. xlix. 16. Obad. 3.—חגא a *terror or commotion*, Isai. xix. 17.

חגב a *locust* or grasshopper.

חגור to *gird on*, to gird about the waist: to restrain, Psal. lxxvii. 10. חגורה, חגור a girdle. חגרה an apron, Gen. iii. 7 מחגרת a girding, Isai. iii. 24.

חדד to *penetrate*: to be sharp, to sharpen—חדה to be glad, penetrated or struck with joy, Exod. xviii. 9. Psal. xxi. 6. חדרה joy or gladness, 1 Chron. xvi. 27. Neh. viii. 10.—חדד to put forth a riddle, which is striking and piercing to the mind. חידה a riddle, dark saying, proverb, hard question—יחדד to *unite*, be joined together, יחדד together, likewise, alike, like as, altogether, at once. יחיד darling, only, solitary. This root is nearly allied to אחד both in sound and meaning.

חדל to *desist, cease, forbear, fail*; rejected, Isai. liii. 3. unoccupied, Judg. v. 6. frail or transitory, soon ceasing, Psal. xxxix. 4. transitory world, Isai. xxxviii. 11.

חדק a *thorn* or briar, Prov. xv. 19. Micah vii. 4.

חדר an *inner retired chamber*; the innermost parts: the South, Job xxxvii. 9. that part of the hemisphere which is concealed from our view: within, Deut. xxxii. 25.

חדש to *renew*; new; new moon; a month.

חזו to *shew*. אחזו declaration, Job xiii. 17. (חזו towns, from חזה).

Look for חוב, חוד, חוג, חוז, חזו, &c. leaving out the middle ו.

חזין *lightning*, Job xxviii. 26. xxxviii. 25. Zech. i. 1.—חזו to see, behold: provide, or look out, Exod. xviii. 21. חזו a seer. חזון, חזיון, חזות, חזונה a vision. חזות

- notable or visible, Dan. viii. 5, 8. **מחזה** light or window, 1 Kings vii. 4, 5.—**חזה** the breast of an animal, exposed to the sight.—**חח**, **מחח** the *utmost limit*, translated haven, Psal. cvii. 30. **חזה** and **חזות** final or decisive agreement, Isai. xxviii. 15, 18.
- חזק** to be or make *strong or firm*, to *take or keep fast hold*, to strengthen, repair, be courageous, encourage, harden, to take, to hold, retain, and the like. **חזקה** strength, strong, mighty.
- חזיר**, **חזיר** a boar, *swine*.
- חזק** to *hook or clasp together*; a hook; a thorn, bramble or thistle, being shrubs whose branches are entangled together: a thicket, 1 Sam. xiii. 6. clasped ornaments or bracelets. Exod. xxxv. 22. clasped fetters or chains, Ezek. xix. 4, 9.
- חוט** a *thread*: a cord, Eccl. iv. 12. a fillet, Jer. lii. 21. a line, 1 Kings viii. 15.—**חטא** *wheat*. See **חננט**—**חטא** to *take the wrong aim, and miss the mark* Judg. xx. 16. to sin, to expiate sin, to cleanse or purify from sin. Sin, sin-offering. **חטאה** the same. **מחטו** for **מחטא** from sinning, Gen. xx. 6.
- חטב** to *hew or carve wood*.
- חטם** to *refrain*, Isai. xlviii. 9.
- חטף** to catch or *seize upon* suddenly, Judg. xxi. 21. Psal. x. 9.
- חטר** a *rod or twig*, Prov. xiv. 3. Isai. xi. 1.
- חיה**, and **חיי** to *live, save, or preserve alive*, nourish, quicken, revive, recover. **חיה**, **חיים** life, lives. **חיה** an animal, living creature, beast: a troop of foragers providing sustenance for an army, 2 Sam. xxiii. 11, 13. a congregation or family kept alive by one common head, Psal. lxxviii. 10. lxxiv. 19. Multitude or wild beasts, Psal. lxxiv. 19. **חיה קנה** beast of the reeds, probably the Hippopotamus, meaning savage people, Psal. lxxviii. 30. **חיות** villages or towns for men to live in, **מחיה** sustenance to preserve life.
- See the rest **חיל**, **חין**, **חין**, **חין** leaving out the middle '.
- חך** the palate or roof of the mouth—**חכה** a hook or angle

which the fish gape at—חכה to wait or tarry in expectation; to *gape in expectation* seems the radical idea. חכלילי *red in the eyes* through drinking of wine, Gen. xlix. 12. חכללות redness, Prov. xxiii. 29. חכם to be *wise*, subtil, skilful, act wisely, to make wise, חכמה wisdom. חלל to *perforate*, wound and slay. חחל to penetrate or make an entrance into an affair, to begin. חחולה a beginning—חלל to *stab* or *slay* the real or relative holiness of persons or things; so, to prophane or defile. חל, חלל common, unholy, profane. חלילה, חלילה far be it, God forbid. חלל a pipe or flute made of wood perforated; a player on an instrument, Psal. lxxxvii. 7. מחול, מחלה a dance to a pipe. מחולות dancers, Judg. xxi. 23. מחלת the company, or rather dancing and exultation, Cant. vi. 13. חלה an unleavened cake, probably perforated with holes to prevent fermentation. חל a hollow ditch or trench, 2 Sam. xx. 15. 1 Kings xxi. 23. Isai. xxvi. 1. מחילות caves, formed by penetrating into the substance of the earth, Isai. ii. 19 חלון a window, cut out of the walls of a building. חלה, חלה a jewel, Cant. vii. 1. Hos. ii. 13. חלי an ornament, Prov. xv. 12. being some kind of hollow, perforated ornament—חלה to be wounded, sick, grieved. חלי sickness, disease. תחלוא מחלה, מחלי the same. מחלת Mahalath, perhaps meaning sickness in the title of Psalm liii. חלות infirmity, Psal. lxxii. 10. תחלואים sick persons, Jer. xiv. 18. xvi. 4. מתחולל grievous, Jer. xxiii. 19.—חלה to *beseech*, intreat, as one in grief. This word always takes after it פניכ the face—חול to *travail with child*, to be in great pain and sorrow, to tremble. חיל, חיל pain, pangs, sorrow. חלחלה much or great pain. חלל to bring forth, bear, form. חול the *sand* on the sea-shore; connexion uncertain—חיל *any thing by which a person becomes excellent*; powerful, prevalent, or strong; viz. activity, valour, worth, virtue, strength, riches, forces, wealth, army, host, band, train, company, bulwarks, rampart, and the like—חל to *wait*,

hope, tarry, stay. תוחלה hope. N. B. These five roots חלל to perforate, wound, and prophane. חלה to be sick, חול to travail in birth, חיל excellence, and חל to wait, frequently intermix in their grammatical formations.

חלא scum or *rust* adhering to the sides of a boiling pot, Ezek. xxiv. 6, 11, 12. חלא for חלה see under the foregoing root.

חלב milk, fat. חלבנה galbanum, Exod. xxx. 34. being soft oily substances.

חלך *transitory* or *stealing away insensibly*, Psal. lxxxix. 47. the world, Psal. xvii. 14. xlix. 1. the human age, Job xi, 17. Psal. xxxix, 5. being transitory. The weasel or mole, Lev. xi. 29.

חלם to *catch at*, 1 Kings xx. 33.

חלך, חלכה, חלכא the poor, *weak*, or unable to make resistance, Psal. x. 8, 10, 14.

חלם to *dream*, a dream. ריר חלמות the white of an egg, rather the slaver of a dreaming sleepy-headed person, See ריר (חלם to be in good health, Job xxxix. 4. חלם to recover to health, Isai. xxxviii. 16. This sense of the root is thought to be taken from its use in the Syriac language)—אחלמה an amethyst, Exod. xxviii. 19. xxxix. 12.

חלמיש a *flint*; rock.

חלף to *pass*, pass on, pass away, change, alter, renew, to pass or strike through, Judg. v. 26. Job xx. 24. to spring up afresh, and so be renewed, Job xiv. 7. Psal. xc. 6. חלף, חליפה a change, a course or turn. חלף for or in exchange for, Numb. xviii. 21, 31. חלף destruction or passage, Prov. xxxi. 8. מחלף a sacrificing knife, Ezra i. 9, מחלפות locks of hair, Judges xvi. 13, 19. so called perhaps because they may be easily changed in colour, or are continually changing, old hairs falling off, and new ones coming.

חלץ to *loosen* or *disengage*; as a shoe from the foot, Deut. xxv. 9, 10. or stones from a building, Lev. xiv. 40, 43; loosen, let down; translated draw out, Lam. iv. 3. to set loose or free from danger, to deliver; to be free from incumbrance, to expedite: to be ready, trans-

lated, ready armed. **החליץ** to make pliant or flexible, Isai. lviii. 11. translated, to make fat. **חליצה** spoil, Judges xiv. 19. armour, 2 Sam. ii. 21. meaning probably, a loose robe. **מחלצות** loose garments, Isai. iii. 22. Zech. iii. 4. **חלצים** the loins, containing the five lower vertebræ of the spine, which are more flexible or loose than the upper part.

חלק to divide into parts, distribute; part, portion, **חלקה**, **חלקה** piece, parcel, course, or division—to smooth or polish, Isai. xli. 7. because things accurately divided have a smooth surface; to be smooth, to flatter. **חלקה** smooth parts, Gen. xxvii. 16. **חלקות** flatteries, slippery place. **חלקלקות** slipperinesses, Psal. xxxv. 6. flatteries, Dan. xi. 21, 34. slippery ways, Jer. xxiii. 12.

חלש to weaken, discomfit, Exod. xvii. 13. Isai. xiv. 12. weak, Joel iii. 10. waste away, Job. xiv. 10. **חלושה** defeat or overthrow, Exod. xxxii. 18.

חם to be hot, or warm; to warm or get heat. **חמה** heat, **חמה** the heat of the sun or solar flame. Job xxx. 28. Psal. xix. 6. Cant. vi. 10. Isai. xxiv. 23. xxx. 26. **חמן** an image dedicated to the sun. **חומה** a wall, probably composed of burnt materials, as brick or lime—**חום** brown, as if scorched by the heat of the sun, Gen. xxx. 32, 33, 35, 40.—**חמי** a father in law, **חמות** a mother in law—**יחם** to be hot, to conceive. **חמה** wrath, fury. **חמת** inflammatory poison. —**חמא**, **חמאה**, **חמה**, butter. **חמא** for **חמה** fury, Dan. xi. 44.

חמד to desire, covet. **נחמד** pleasant, to be desired. **חמוד**, **חמד** delightful, precious. **חמדה**, **מחמד** desire, a desirable thing.

חמט a snail, or kind of lizzard, Lev. xi. 30.

חמל to spare, pity, compassionate. **חמלה** pity, Gen. xix. 16. Isai. lxiii. 9. **מחמל** the same, Ezek. xxiv. 21.

חמן images dedicated to the sun; from **חם**.

חמס to take away by violence, or offer violence: wrongfully imagine, Job xxi. 27. violence, injury, wrong, **חמס** the rapacious night-hawk, Lev. xi. 16. Deut. xiv. 15.

חֹמֶץ to *sour*, ferment, leaven, leavened bread ; vinegar ; to be grieved, or in a ferment of mind, Psal. lxxiii. 21. a cruel or exasperated man, Psal. lxxi. 4. **חֹמוֹץ** one oppressed, or suffering by the fury of others, Isai. i. 17. died or sprinkled as with fermented wine, Isai. lxxiii. 1. **מִחְמָץ** leavened.

חָמַק to *turn aside*, withdraw, or go about, Cant. v. 6. Jer. xxxi. 22. **חֻמוֹקִים** the joints of the thigh-bones whereby they can turn aside, Capt. vii. 1.

חֹמֶר to be troubled, or in a *turbid state and motion*, Psal. xli. 3. mire, clay, slime, mortar, or *bitumen*, produced by a turbid effervescence from the earth : to daub with it, Exod. ii. 3. fermented liquor, or wine that has undergone fermentation, Deut. xxxii. 14. Psal. lxxv. 8. Isai. xxvii. 2. **חֹמֶר** the turbulent he-ass. **וְחֹמֶר** the fierce bubulus, or wild-ox. Deut. xiv. 5. 1 Kings iv. 23. (**חֹמֶר** a heap or large quantity of any thing : an *Homer*, the largest measure of capacity for dry things used among the Hebrews, containing ten *Ephabs*, i. e. seventy-five gallons and five pints, wine measure. Connexion with the root uncertain). **חֹמֶרֶם** to be much troubled, Lam. i. 20. ii. 11. foul or swollen by inward agitation, Job xvi. 16.

חֲמֵשׁ **חֲמִשָּׁה** *five* : to take a fifth part, Gen. xli. 34. **חֲמִישִׁי** fifth. **חֲמִישִׁית** a fifth part. **חֲמִשִּׁים** fifty. **חֲמִשִּׁים** armed or equipped, Josh. i. 14. iv. 12. Exod. xiii. 18. Judg. vii. 11. armed soldiers were so called, because they were placed five in a rank ; or because they were wont to be girt about those parts which are under the five small ribs. **חֲמִשָּׁה** the fifth rib, 2 Sam. ii. 23. iii. 27. iv. 6. xx. 10. or that part of the belly which is just below the five small ribs.

חֶמֶת a *bottle*, or pitcher, Gen. xxi. 14, 15, 19. Heat, wrath, from **חָמַם** : a bottle, or perhaps inflammatory strong liquor, Hab. ii. 15.

חֲנֹן to be *gracious*, kind, merciful and favourable to any, **חֲנֹן** to make supplication for a favour. **חֲנֹן** grace, favour. **חֲנִינָה** favour. **רַחֲמָה**, **רַחֲמָה**, **רַחֲמָה** supplication. **חֲנֹן** gratis, freely, without cost, without cause, for nought, in vain. **חֲנֹן** gracious—**חֲנֹן** the grace or

- comeliness of his structure, Job xli. 12.—חנה to *pitch or fix the tent*: abide, Numb. xxxi. 19. dwell, Isai. xxix. 1. encamp. מחנה a camp, host, army, company. תחנה encamping, 2 Kings vi 8. חניות cabins or cells, Jer. xxxvii. 16. חנית a camp-spear or javelin.
- חנ to *sweeten*, or begin to ripen; translated, put forth, Cant. ii. 13. to embalm dead bodies, whereby they are sweetened and preserved from putrefaction, Gen. i. 2, 3, 26. חטה חטים wheat, perhaps from its peculiar sweetness, above other grain.
- חנ to *initiate*, train up, dedicate. חנכה dedication. חניכים trained or initiated ones, Gen. xiv. 14.
- חנל intense frost, Psalm lxxviii. 47.
- חנף to be *polluted* or defiled, a hypocrite or polluted wretch. חנפה profaneness, Jer. xxiii. 15. חנף hypocrisy, Isai. xxxii. 6.
- חנק to *strangle*, Nahum ii. 12. hang one's self, 2 Sam. xvii. 23. מחנק strangling, Job vii. 15.
- חסה to *take shelter under*, to trust or hope in. מחסה a refuge. חסות trust, Isai. xxx. 3.—חוס to *spare*, or have pity.
- חסד extraordinary kindness, mercy or goodness. חסיד shew one's self merciful, 2 Sam. xxii. 26. Psal. xviii. 25. חסד exceedingly kind, good or holy—חסר is used in a bad sense in Lev. xx. 17. a very wicked thing, Prov. xxv. 10. put to shame, Prov. xiv. 34. a reproach.—חסידה a stork or ostrich, said to be extraordinarily good to its parents.
- חסל to *consume*, Deut. xxviii. 38. חסיל a caterpillar, a species of locusts, which consumes the fruits of the earth.
- חסם to *stop up*, Ezek. xxxix. 11. muzzle, Deut. xxv. 4. מחסם a bridle or muzzle, Psal. xxxix. 1.
- חסן to be *strongly guarded*, or laid up secure, Isai. xxxiii. 18. strength, Isai. xxxiii. 6. Jer. xx. 5. riches, Prov. xxvii. 24. treasure, Prov. xv. 6. Ezek. xxii. 25. חסון, חסין strong. Psal. lxxxix. 8. Isai. i. 31. Amos ii. 9.
- חספס, חספס a *round thing*, Exod. xvi. 14.
- חסר to be *deficient*, abate, want, lack מחסור poverty, want. חסרון what is wanting, Eccl. i. 15.

חפה and חפה to *cover, overlay*. חף clean, secured by innocence, Job xxxiii. 9. חוף a haven or harbour protecting ships from storms. חפה the covert of a chamber or closet, Psal. xix. 5. Joel ii. 16.—חפץ to *act secretly*, 2 Kings xvii. 9.—יחף barefoot, 2 Sam. xv. 30. Isai. xx. 2, 3, 4. unshod, Jer ii. 25.

חפו to *haste away, or make haste through fear*. חפון, חפון haste.

חפן the *hand considered as capacious*, or holding as much as it can; rendered hand, fist, handful, Exod. ix. 8. Lev. xvi. 12. Prov. xxx. 4. Eccl. iv. 6. Ezek. x. 2, 7.

רפץ to *desire, delight, or have pleasure in*. Desire, delight, will, pleasure, purpose: he moveth, viz. at pleasure. Job xl. 17.

חפר to *sink, to dig, dig for, search out*: to be or to make ashamed, i. e. to sink as the countenance does in shame. חפרפרות moles, who dig in the earth, Isai. ii. 20.

חפש to *search, a search*. חתחפש to *disguise one's self*: be changed or disguised, Job xxx. 18.—חפש to *be free*. חפשי free, or at liberty. חפשית liberty or separation. חפשה freedom. The radical idea uncertain, unless it be to *strip or be divested*; so to be free from incumbrance; to search by stripping off a covering; to disguise one's self by stripping one's self of the usual apparel.

חצץ and חצה to *divide or part*. מחצה, חצות, חצי, מחצית half, middle, midst. חץ, חצץ an arrow or dart, cutting or dividing what it hits. מחצץ an archer. חצץ gravel, Prov. xx. 17, gravel stones, Lam. iii. 16. a stone divided into many pieces, or so called because when mixed with food in eating is like darts to the teeth;—hands, Prov. xxx. 27. viz. in several divisions:—חוצץ a street, separating the neighbouring houses: a field, Job v. 10 Prov. viii. 26. highway, Amos v. 16. it seems to mean any space that lieth *without* a place, in distinction to that which is within it. חוץ, מחוץ, חוצה, חיצון, without, outward, abroad. חיצונה outward, utter, without.—חוץ ממני more than I, i. e. besides me, as it were on the outside of me,

Eccl. ii. 25.—חֵץ an outside wall or separating fence, Ezek. xiii. 16.

הַצַּב to *hew* or *cut out* : to engrave, Job xix. 24. cut or divide, Psal. cxxxix. 7. cut in pieces, Isai. li. 9. חֲצִבִּים hewers, masons. מְחַצֵּב hewing.

הַצֵּן the *grasp of both arms, folded and meeting before the breast* ; rendered the bosom, arms, or lap, Neh. v. 13. Psal. cxxix. 7. Isai. xlix. 22.

חֲצֵר a *court, town, or village*.—חֲצִיר grass, *herb, hay* : leeks, Numb. xi. 5.—חָצַצַר to *blow or sound a trumpet*. חֲצַצְרָה a trumpet.

חָקַק to *delineate or mark out, or prescribe bounds* : print, Job xix. 23. a statute-maker, a law-giver. חָק, חֻקָּה a statute, ordinance, decree, or the like : a prescribed portion : a set time, Job xiv. 13. bounds, Job. xxvi. 10. a task, Exod. v. 14.—חֻקֵּי thoughts, Judges v. 15. perhaps it should be read חֻקֵּי searchings, as in the next verse.—חָקַק to *portray or carve*. 1 Kings vi. 35. Ezek. viii. 10. xxiii. 14. חָתַתְחָקָה set a print, Job xiii. 27.—חֵיק *bosom* : lap, Prov. xvi. 33. the midst, 1 Kings xxii. 35.

חָקַק to *search out or explore* : a searching. מְחַקְרִים deep places or recesses, which cannot be found without accurate search, Psal. xcvi. 4.

חָרָה and חָרָה to be *intensely hot*, as when the fire looks *white*. חָרָה to be burnt : angry, Cant. i. 6. חָרָה to kindle, Prov. xxvi. 21. extreme burning, Deut. xxviii. 22. חָרָה parched places, Jer. xvii. 6. חָרָה to be kindled, to wax hot, to be wroth, to be grieved. חָרָה earnestly, Neh. iii. 20. חָרָה heat, wrath. חָרָה to fret or heat one's self, Psal. xxxvii. 1, 7, 8. Prov. xxiv. 19.—חָוֵר to be *white or pale*, חֲוֵרִים nobles appalled white. חֹר, חָר a hole, through which the light gives a white appearance. חֲרֵי networks, or white works, Isai. xix. 9.—חֲרָא dung, *excrements*, Isai. xxxvi. 12. חָרִי the same, 2 Kings vi. 25. xviii. 27. מְחַרְאוֹת draught-houses, 2 Kings x. 27.—חָרַח to tarry, 2 Sam. xx. 5. put for חָרַח.

חָרַב to *drain off* ; to dry up : drought, dryness, heat חָרַב dry land. חָרָבִן drought, Psal. cxxxiv. 4. חָרַב

to lay waste, destroy, make desolate. **חרבה** desolation, desolate or waste places. **חרב** a sword, draining the body of its blood: hence a knife, Ezek. v. 1, 2. 1 Kings xviii. 28. Josh. v. 2, 3. a dagger, Judg. iii. 21, 22. a tool, Exod. xx 25. a mattock, 2 Chron. xxxiv. 6. an ax, Ezek. xvi. 9.

חרג to be forced through fear to come out of, Psalm xviii.

45.

חרגל a beetle, a kind of locust, Lev. xi. 22.

חרד to tremble or quiver through fear, be afraid; to fright a way: to be careful, 2 Kings iv. 13. **חרדה** trembling, fear, care.

חרץ a chain or string of pearls, Cant. i. 10.

חרט a graving tool or pen, Exod. xxxii. 4. Isai. viii. 1.—

חרטום a bag, 2 Kings v. 23. **חרטים** crisping pins, Isai. iii. 22. connexion uncertain.

חרטום a magician.

חרך to roast, Prov. xii. 27. **חרצת**, Cant. ii. 9. connexion uncertain; unless the former of these places means, to secure in lattice work.

חרל nettles or briars, Job xxx. 7. Prov. xxiv. 31. Zeph. ii. 9.

חרם totally to separate: devote, devote to destruction, utterly destroy: a devoted, accursed, dedicated thing; a curse, utter destruction: a net by which fishes are totally separated from the rest. **חרום** one that hath some limb totally separated from him, Lev. xxi. 18. where it is opposed to one that hath some part superfluous.

חרמש a sickle, Deut. xvi. 9. xxiii. 25.

חרס the itch, or rather a burning ulcer, Deut. xxviii. 27. the sun or solar orb of fire, Judg. viii. 13. xiv. 18. Job ix. 7. **שער חרסות** the sun-gate or gate of burning, Jer. xix. 2.

חרף set at nought, reproach, defy: despise or hazard, Judg. v. 18. **חרפה** reproach. **חרף** the winter, as it were the reproach of the earth: the cold, Prov. xx. 4. to winter, Isai. xviii. 6. **חרפי** my youth, Job xxix. 4. rather, reproach: or the radical idea may be, to pluck or strip off fruit. So Job xxix. 4. the days of my youth.

חרפִי means the days of my autumn, the season when fruits are plucked; the most plenteous or prosperous part of my life.

חרץ to be *sharp or pointed*: to move or sharpen, viz. the tongue, Exod. xi. 7. Josh. x. 21 to bestir or sharpen one's self, 2 Sam. v. 24. to determine, decree, decide, or bring to a point. חריוץ decision, Joel iii. 14. חרוץ what is sharp and pointed, Job xli. 30. Isai. xli. 15. sharp, acute, active, or diligent in business; an instrument with sharp teeth: threshing instrument, Isai. xxviii. 27. Amos i. 3. חריץ a harrow, 2 Sam. xii. 31. 1 Cron. xx. 3. חרוץ maimed, what is pierced, Lev. xxii. 22. a wall or ditch, Dan. ix. 25 fine gold. חריץ a cheese, 1 Sam. xvii. 18. The connexion of these last two or three meanings with the root is uncertain.

חרצב a band or *girding*, Psal. lxxiii. 4 Isai. lvi. 6.

חרצן a *kernel* or *grape-stone*, Numb. vi. 4.

חרק to *gnash* or grind the teeth through spite or indignation.

חרש to *engrave or cut*, as smiths, carpenters or plowmen; to plow, engrave. חרשת cutting or carving, Exod. xxxi. 5. חריש ground for tillage, 1 Sam. viii. 12. plowing-time, Gen. xlv. 6. Exod. xxxiv. 21. מחרשה a plough-share, 1 Sam. xiii. 20, 21.—חרש a workman or mechanic, artificer, smith, carpenter, engraver: a wood or bough fit to be cut for the carpenter's use: earthen ware, a potsherd:—to be smitten or cut in the ear and tongue; so to be silent and deaf: silently or secretly, Josh. ii. 1. חרישית vehement, or rather silent, still and suffocating, Jonah iv. 8.

חרת, חרות graven, Exod. xxxii. 16. probably for חרוש.

חשף *chaff*, Isai. v. 24. xxxiii 11.—חשה to *bestill*, hold one's peace: forbear acting, Judg. xviii. 9. 1 Kings xlii. 3.—

חוש to *make haste*, or be hurried. חשיב ready, Numb.

xxxii. 17. חיש soon, speedily, Psal. xc. 10.—

יחש, התיחש a *genealogy*, to be reckoned by the genealogy.

חשב to *think*, imagine, account, devise, impute, reckon, and the like; a cunning or thinking man: curious girdle. חשבון account and reason, Eccl. vii. 25, 27.

- a device, Eccl. ix. 10. חשבנות, inventions, Eccl. vii. 29. engines, 2 Chron. xxvi. 15. מחשבה a thought, device, purpose, invention, curious or cunning work.
- אחשרדפן lieutenant, see in א.
- חשך to *keep back*, restrain, reserve, spare, withhold : to be dark or darkened, wherein the light is kept back or storkened. חשך, חשכה, מחשך darkness. חשכים mean or obscure, Prov. xxii. 29.
- חשל feeble or *fatigued*, Deut. xxv. 18. חשל נחשל
- חשמל *amber*, Ezek. i. 4, 27. viii. 2. or perhaps a coal burning with the most intense heat.
- חשמל a *prince*, Psal. lxviii. 31.
- חשן the *breast plate of the high priest*.
- חשף to *make bare*, uncover, discover : to take away, Isai. xxx. 14. and draw out, Hag. ii. 16. so leaving bare. חשיפים shorn flocks, 1 Kings xi. 27.
- חשק to *fasten*, connect, fillet. חשוק a fillet : a fellow, 1 Kings vii. 33.—to fix one's love upon, to delight, to desire, pleasure, desire.
- חשר, חשרת, binding or condensation, 2 Sam. xxii. 12, חשרים the naves or fellows of a wheel, which inclose and bind the whole together, 1 Kings vii. 33.
- חשתר Persian word for a *mule*, Esther viii. 10, 14.
- חחת to be *broken to pieces* ; dismayed, discouraged, afraid, terrify : take away, rather break in pieces, Psal. lii. 5. חת, חתה, חתית, terror, dread, fear. מחתה ruin, destruction, terror, dismay. חתחתים fears, Eccl. xii. 5.—חתה to *take fire* from a hearth, and put it into some other place, Prov. vi. 27. xxv. 22. Isai. xxx. 14. מחתה a censer, fire-pan, a snuff-dish. (חת shall come down, Jer. xxi. 13. יחתו they go down, Job xxi. 13. חת entereth, Prov. xvii. 10. These are from חת to come down or sink into, and are the only instances I can find where the first radical ח is dropped before the second radical ח).
- חחק to *determine*, Dan. ix. 24.
- חחל to *swaddle* or *swathe*, Ezek. xvi. 4. חחול a swathe or roller, Ezek. xxx. 21. חחלה a swaddling band, Job xxviii. 9.

- חַתֵּם** to *seal*; to mark, Job xxiv. 16. be stopped, Lev. xv. 3. **חַתְּמָה**, **חַתֵּם** a seal or signet.
חַתָּן to *contract affinity by marriage*: a relation by marriage, a father or son in law, a bridegroom or husband.
חַתָּנָה a mother in law, Deut. xxvii. 13. **חַתָּנָה** espousals, Cant. iii. 11.
חָתַף to *take away by force*, Job ix. 12. a plunderer or robber, Prov. xxiii. 28.
חָתַר to *dig through*; to row, or dig hard in rowing, Jonah i. 13. **מַחְתֵּרֶת** a digging through, Exod. xxii. 2. a search, Jer. ii. 34.

ט

- טָאָט** to *sweep*, Isai. xiv. 23. **מִטָּאָט** a besom, Isai. xiv. 23.
טוֹב *good, goodness*.—**יָטַב** to be, do, or make good. **טוֹב** the best. These roots are frequently found and variously applied and translated, but the idea is still visible.
טָבַח to *slay*: a cook that kills and dresses meat, 1 Sam. viii. 13. ix. 24. **טַבָּחִים** the guard of princes, whose office it was to execute the state criminals. **טַבַּח**, **טַבָּחָה** slaughter.
טָבַל to *dip*, plunge. **טַבְּלִיִּים** died attire, Ezek. xxiii. 15.
טָבַע to *sink or enter into*. **טַבַּעַת** a ring, into which the finger, a pole, &c. enters, or is received.
טֶבֶט the *navel*, or middle of a country, Judg. ix. 37. Ezek. xxxviii. 12.
טַבֶּת *Tabeth*, the name of a month falling in part of December and January, Esther. ii. 16.
נָטַח to *incline*, or lean aside in any particular direction; to stretch out, spread, turn aside, bow down, decline, pervert, and the like. **מִטָּה** perverseness: a bed or couch on which men recline: a rod, or staff on which men lean: a tribe branching from an original stock, as a rod or shoot from a tree: below, beneath. **לְמַטָּה**

to be low, i. e. downward. מלמטה underneath. פטות stretchings out, Isai. viii. 8.

טרה to be or to make *clean, pure, clear, bright*. טהרה, טהר clearness, cleansing, purification. מטהר brightness or glory, Psal. lxxxix. 44.

טוח to *spin*, Exod. xxxv. 25, 26. מטה what is spun, Exod. xxxv. 25.

See טוב טוח, טור, טוש, leaving out the middle יו.

טוח to *cover by plastering*, to daub; to overlay, 1 Chron. xxix. 4. טיח the daubing, Ezek. xiii. 12. טחות the inward plastered parts of the human fabric, Job xxxviii. 36. Psal. li. 6.—טחה, מטחוי a bow-shot, Gen. xxi. 16. The root seems rather to be טח.

טח to *grind*. טחנה the grinding or mill, Eccl. xii. 4.

טחר, טחור the emeralds or *piles*.

טיט *mire* or clay.

טטף *frontlets*, Exod. xiii. 16. Deut. vi. 8. xi. 18.

See טיט טיך, טיל leaving out the middle י.

טל the *dew*.—טלל a Chaldee word from צלל to cover, Neh. iii. 15.—טל or טול to *cast* or *send forth*, or *cast down*. טלטל carry away, Isai. xxii. 17. טלטה captivity, Isai. xxii. 17.—טלה, טלא a young *sucking lamb*, 1 Sam. vii. 9. Isai. xl. 11. lxv. 25.—טלא, טלוא spotted. Gen. xxx. 32, 33, 35. clouted or *patched*, Josh. ix. 5. of divers colours, Ezek. xvi. 16.—נטל to *have a burden laid upon one; and bear it as a slave*; rendered to bear, Isai. lxiii. 9. Lam. iii. 28. take up, Isai. xl. 15. to offer, rather lay upon, 2 Sam. xxiv. 12. נטילים bearers, Zeph. i. 11. נטל weighty or heavy, Prov. xxvii. 3.

טמא and טמה to be *defiled* or unclean, to pollute or defile.

טמא uncleanness, or filthiness.

טמן to *hide*. מטמון hid treasure.

טנא a *basket*, Deut. xxvi. 2, 4. xxviii. 5, 17.

טנף to defile or *sully*, Cant. v. 3.

טעה to *seduce* or mislead, Ezek. xiii. 10.—נטע to *plant*, נטע, נטיע, מטע, a plant, planting, plantation.

טעם to *taste*; a taste, judgment, discretion, advice, decree, behaviour, reason, understanding, i. e. the mental or intellectual taste. מטעם dainty meat.

טען to *prick* or stimulate with a goad, Gen. xlv. 17. to stab or thrust through with a sword, Isai. xiv. 19.

טף *little ones* or children. טפוף mincing in a childish manner, Isai. iii. 16.—טף to *drop*, or distil. דחף, דחף to prophesy, or distil instruction, Micah ii. 6, 11. נטף a prophet, Mic. ii. 11. נטף, נטף a drop. נטף stacte, the liquid unctuous part of myrrh which drops from it, Exod. xxx. 34. נטפיות pendants for the ears in form of drops, translated chains or collars, Judg. viii. 26. Isai. iii. 19.

טפח to *extend as with the hand*; a hand's breadth, the sixth part of a cubit, which is near four inches: to span, or expand the roof, Isai. xlvi. 13. to stroke gently or smoothly with the open hand, as mothers do the limbs of their children, Lam. ii. 22. translated swaddled: children of a span long, or rather, which are tenderly stroked by their mothers' hands, Lam. ii. 20. טפחות the coping, 1 Kings vii. 9. מטפחה some expanded part of a woman's dress, perhaps a loose extended veil, Ruth iii. 15. Isai. iii. 22.

טפל to sew up, Job xiv. 17. to forge lies, Job xiii. 4. Psal. cxix. 69. The radical idea is perhaps to *joint or connect*.

טפסר a *captain* or commander, Jer. li. 27. Nahum iii. 17.

טפש to be *fat or gross*, Psal. cxix. 70.

טרה, טריה *moist* and putrid, Judg. xv. 15. Isai. i. 6.—

טור a row or *regular series*—טיר, טירה a palace or castle, being of a regular structure.—

נטר to *watch or observe*,

to keep: reserve, Nahum i. 2. Jer. iii. 5. bear a grudge, Lev. xix. 18. מטרה a prison; a mark or butt aimed at.

מטרה the same, Lam. iii. 12.

טרד *continual* dropping, Prov. xix. 13. xxvii. 15.

טח to *wear away*, Job xxxvii. 11. wearing fatigue, Deut. i. 12. Isai. i. 14.

טרם a particle of time, *before*, not yet, e'er.

טרף to *tear off or rend in pieces*, to ravine; a prey: a leaf torn off, Gen. viii. 11. Ezek. xvii. 9. חטריך make to

tear or take food, Prov. xxx. 8. טרף meat, Prov. xxxi. 15. Mal. iii. 10. טרפה that which is torn.
 טוש to fly swiftly, Job ix. 26.—נטש to let loose, Isai. xxxiii. 23. to let alone, leave, forsake, permit; a sword, drawn, or let loose from the scabbard, Isai. xxi. 15. let alone or leave uncultivated, Exod. xxiii. 11. spread abroad in a loose, unguarded condition, Judg. xv. 9. 1 Sam. xxx. 16. 2 Sam. v. 18, 22. battle joined, i. e. let loose, the signal being given for all to fight, 1 Sam. iv. 2. stretched out or diffused as loose and free from restraint, Isai. xvi. 8. נטישות branches which grow wild without culture, Isai. xviii. 5. Jer. xlviii. 32. battlements extending far and wide beyond the walls, Jer. v. 10.

9

AS the first radical *Yod* may regularly be dropped and changed, and frequently is so: therefore the greatest part of the roots under this letter are placed under the letters of the two remaining radicals; and only the following need be placed here.

יד a hand, from ירה.

יה JAH, the LORD, denoting emphatically the *essence*, from היה to exist.

יום a day, time, plural ימים, ימים, ימות days. שנהים ימים two years of days, or two full years, Gen. xli. 1. 2 Sam. xiii. 23. xiv. 28. Jer. xxviii. 3, 11. ימים year, years, or years of days, Amos iv. 4. Lev. xxv. 29 Numb. ix. 22. 1 Sam. xxvii. 7. in which places the word *year* seems to be understood. ימים daily, by day.—ים sea; the west, because the Mediterranean sea lieth on the western coast of the land of Israel, along from north to south: but in Psalm cvii. 3. it means the south, referring to the red sea. ימה westward. ימים mules, or rather the *Emims*, a gigantic people; Gen. xxxvi. 24.

יין *mire* or clay, Psal. xl. 2. lxix. 2.—a pigeon or dove, from ינה.

יין *wine*.

ינה and ינה ינק, see under נ leaving out the first radical י.

כ

נכא to be *broken* or *wounded in spirit*, to make sad.—נכא see under נכה. נכא spicery, Gen. xxxvii. 25. spices, Gen. xliii. 11. from נכת, which see under כת.

נכא to cause grief: to mar land, 2 Kings iii. 19. to be in pain, or rather rot and be wasted. Job xiv. 22. to be sore, Gen xxxiv. 25. נכא, מכאב grief, sorrow, pain. Radical idea is to *hurt*.

נכה to *extinguish*, quench, put or go out, as a lamp, &c. נכר to be *weighty*, heavy, dull, grievous, hardened, and the like: the liver being the heaviest of all the bowels: to make or regard as weighty and important, so to honour, to glorify; honourable, glorious, numerous. נכר glory, honour. נכרה heaviness, or heavily, Exod. xiv. 25. נכרה carriage, or heavy luggage, Judges xvii. 21.

נבל *fetters*, Psal. cv. 18. cxlix. 8. (נבול *Cabul*, from נכ like *as*, and נל or נול *nothing*, worthless; which indicates the reason of the name that is given to the place, 1 Kings ix. 13.

נבם to *wash*, as fullers do, נובם a fuller.

נבע, נובע a head-piece or *helmet*.

נביר to *multiply*, or *make numerous*, Job xxxv. 16. נביר much, many, mighty: abundance, Job xxxvi. 31. נברה a sieve, and מכבר a grate, from its numerous holes, or vacant spaces. מכבר some coarse stuff full of holes, 2 Kings viii. 15. נביר coarse hair cloth for a pillow, 1 Sam. xix. 13, 16. From these small numerous holes or spaces may perhaps be taken the idea of נברה a little way or small space, Gen. xxxv. 16. xlviii. 7. 2 Kings v. 19. and of נבר a small space of time, trans-

lated, now, or already, in Ecclesiastes, ch. i. 10. ii. 16. iii. 15. iv. 2. vi. 10. ix. 6, 7.

כבש to *subdue*, and bring into subjection: a footstool placed as it were in subjection to the feet, 2 Chron. ix. 18. כבש a lamb, from its tameness and subjection. כבשן a furnace, which subdues things by fire, Gen. xix. 28. Exod. ix. 8, 10. xix. 18.

כר a *pitcher* or barrel.—כיר sudden *destruction*, Job xxi. 20. כירון an offensive, destructive weapon, spear, or lance.—כידור a *spark*, Job xli. 19. כרכר some sparkling gem, translated agate, Isai. liv. 12. Ezek. xxvii. 16.—נכר *remote offspring*, rendered grandson, Gen. xxii. 23. nephew, Job xviii. 19. Isai. xiv. 22.

כרר, כירור *battle*, Job xv. 24. (כרור a ball, Isai. xxii. 18. round about, Isai. xxix. 3. compounded of כ as, and רור to *be round*.)

כח *thus*; after this manner, on this side, at this time, in this place. כמו like, as; hence the usual prefix כ, so, as.—כהה to *restrain*, 1 Sam. iii. 13. to be restrained, contracted or dulled: for the eyes to be dim, being contracted, or dulled, Gen. xxvii. 1. Deut. xxxiv. 7. Job xvii. 7. 1 Sam. iii. 2. Zech. xi. 17. to fail or faint, as when the vigour of the spirit is dulled, Isai. xlii. 4. Ezek. xxi. 7. heaviness or fainting of spirit, Isai. lxi. 3. כהה, כהה darkish or deadish, or perhaps stopped from spreading, Lev. xiii. 6, 21, 26, 28, 39, 56. smoking or dimly burning, Isai. xlii. 3. a healing, or stopping, Nahum iii. 19.—כהה to be *burnt*, Prov. vi. 28. Isai. xliii. 2. כה, כויה, כויה a burning, or scorching, —נכה to *smite*, strike, slay. מכה a stroke, stripe, wound, plague, slaughter. נכה stricken in the feet, so lame, 2 Sam. iv. 4. ix. 3. contrite, Isai. lxvi. 2. נכים lame, abjects, Psal. xxxv. 15. מכי slain, Jer. xviii. 21.—נכא stricken, Isai. xvi. 7. to make sad or break the heart, Ezek. xiii. 22. be grieved, Dan. xi. 30. broken, viz in heart or spirit, Psal. cix. 16. Prov. xv. 13. xvii. 22. wounded, Prov. xviii. 14. broken or vile, Job xxx. 8.

כח a *priest* : to perform the priest's office : to deck or adorn, as the high priest was arrayed, with curious, splendid ornaments, Isai. lxi. 10. **כהנה** the priesthood or priest's office : it is applied to a principal officer in civil affairs, in 2 Sam. viii. 18. xx. 26. 1 Kings iv. 5. Job xii. 19.

See **כוח**, **כוד**, **כול**, **כון**, &c. leaving out the middle י.

כז to *lie*, **כזב**, **אכזב** a lie, liar.

כזר *cruel* **אכזריות** cruelty, Prov. xxvii. 4.

כוח *vigour*, power, strength, force : ability, Ezra ii. 69.

substance, wealth, Job vi. 22. Prov. v. 10. the pro-

lific virtue of the earth, Gen. iv. 12. the fruits pro-

duced by it, Job xxxi. 39. a species of lizzard remark-

able for its vigour in destroying serpents, &c. Lev.

xi. 30.—**יכח** to *argue, reason, or dispute with*, prove,

reprove, rebuke, convince, plead, correct, chastise :

appoint or prove, Gen. xxiv. 14, 44. **תוכחה**, **תוכיחה**

a reproof, rebuke, argument, reasoning, correction,

chastisement.—**נכח** *strait*, right, directly over against,

right on. **נכחה**, **נכח** equity, uprightness : set right,

2 Sam xv. 3.

כח to *cut off, and hide or conceal* : since what is cut off or demolished is considered as hidden, or removed out of sight.

כל to *paint the eyes* with powder of lead-ore, Ezek. xxiii. 40.

כחש to be *deficient* : to fail, Psal. cix. 24. Hosea ix. 2.

Hab. iii. 17. leanness, Job xvi. 8. to be deficient in

truth, to lie, to deny, conceal or dissemble the truth :

lying.

כי a particle, *because, for, therefore, when, &c.* (**כי** a burning, Isai. iii. 4. from **כיה**.)

See **כיד**, **כיל**, &c. leaving out the middle י.

ככה a particle, *thus, so, &c.* the same with **כה**.

ככב a star, or the *stream of light from a star*.

ככר what is in a *flat round form* : a cake or loaf of bread ;

a plain or level tract of land encompassed with hills :

a round piece of lead, Zech. v. 7. a talent or round mass

of silver or gold ; its weight three thousand shekels,

as appears from Exod. xxxviii. 24—27. a talent of silver in our money is reckoned 353*l.* 11*s.* 10*d.* and a talent of gold, 5075*l.* 15*s.* 7*d.*

כל to *complete* or perfect. כל all, every. כליל perfect, wholly; whole burnt-offerings, Deut. xxxiii. 10. Psal. li. 19. כליל, מכלל, מכלול perfection. כלכל present, ready, or completely equipped, 1 Kings x. 27. כלת a spouse, or daughter-in-law, having finished her former state of virginity. כלולת espousals, Jer. ii. 2. —כלה to *finish*, accomplish, consume, fail, fully determine, to make clean riddance, make a full end of, take all away: pluck out, Psalm lxxiv. 11. altogether, full end, consummation, clean riddance. כליון consumption, Isai. x. 22. failing, Deut. xxxviii. 65. הכלה, הכלית, מכלה an end, perfection. כלי a vessel instrument, furniture, stuff, jewel, or utensil, prepared and finished for the use of man. כליות the kidneys or reins, wonderfully prepared and finished for the last secretion of the urine.—כול, הכיל to *contain*, hold, receive, able to abide, כלכל to sustain, guide, or manage, nourish, provide sustenance. מכלה a fold, Hab. iii. 17 —כיל, כילי, כילי and כלי a churl, a gripe all, Isai. xxxii. 5, 7.—יכל, יוכל to *be able*, can, prevail. מיכל a brook, ford, or shallow water, that can be passed through, 2 Sam. xvii. 20.—נכל to *deceive*, Mal. i. 14. beguile, Numb. xxv. 18. התנכל to deal subtly, Psal. cv. 25. conspire, Gen. xxxvii. 18. נכלים wiles, Numb. xxv. 18. (מכלת food, 1 Kings v. 11. for מאכלת from אכל and להכיל to consume, Ezek. xxi. 28. for להאכיל)—כלא to *shut up*, confine, restrain, refrain, כלא, מכלא, כלוא, כלא a prison or fold. כלאים things of a different nature mixed together, which therefore may perhaps be considered as in an unnatural state of confinement, Lev. xix. 19. Deut. xxii. 9.

כלב a dog. כלוב a basket, Amos viii. 1, 2. a cage, Jer. v. 27. connexion uncertain, unless the radical idea be a keeper.

כלה old age, Job xxx. 2. full age, Job v. 26.

כלם to *blush*, be ashamed, to reproach or shame. **כלמה** shame, confusion.

כלף *hammers*, Psal. lxxiv. 6.

כמה to *long for*, Psal. lxxiii. 1.—**כימה** the *Pleiades*, or seven stars, Job ix. 9. xxxviii. 31. Amos v. 8.—**כמו** like, as ; from **כה**.

כ"ז *tablets*, Exod. xxxv. 22. Numb. xxxi. 50.

כמן *cummin*, Isai. xxviii. 25, 27.—**מכמניב** treasures, Dan. xi. 43. connexion uncertain.

כמס *laid up in store*, Deut. xxxii. 34.

כמר to yearn, or have the bowels *rolled together*, Gen. xliii. 30. 1 Kings iii. 26. Hosea xi 8. parched or rolled together, as the skin by famine, Lam. v. 10.

מכמרה a net, drag, or toil, taking the prey by being drawn and rolled together. (**כמירורי** Job iii. 5. perhaps bitterness from **מרר**). **כמרים** Chemarim, idolatrous priests, 2 Kings xxiii. 5. Hosea x. 5. Zeph. i. 4. What they were and why so called is uncertain.

כנ and **כנן** to *machinate* or *adjust* ; rightly to adapt, prepare, establish, ordain, confirm, frame, fashion, and the like. **כן** so, thus, well, right. **לכן** therefore.

מכון a place, a base, station, foot. **תכונה** seat, Job xxiii. 3. fashion, Ezek. xliii. 11. store or what is established, Nahum ii 9. **כנה** a vineyard, rather settlement or colony, Psal. lxxx. 15. **כנות** companions, or rather bodies of men commissioned, Ezra iv. 7.—**כנה** rendered to surname and give flattering high titles, Job xxxii. 21, 22. Isai. xlv. 5. xlv. 4. but may mean to establish, be established or depend upon. **כניס** idolatrous cakes offered to the queen or frame of heaven, Jer. vii. 18. xlv. 19. **כיון** Amos v. 26. probably an idol, representative of the great machine of the heavens. **כניס** lice, a species of insects which settle or fix upon the bodies of men and beasts.

כנס to *heap, gather, or wrap together*. **מכנסי** breeches, swathes or bandages wrapt close to the body.

כנע to *bow down*, humble one's self, bring down. **כנען** Canaan : the Canaanites being a remarkably mercantile people, the word signifies a merchant or trafficker, traffick. **כנעה** wares or merchandize, Jer. x. 17.

כנף a wing, skirt : to be removed or fly away, Isai. xxx.
20.

כנור a harp.

כסף to include : include in a number or make account, Exod. xii. 4. מכסה number, Exod. xii. 4. the worth or value, Lev. xxvii. 23. ככס share, assessment, or tribute.—כסה to cover, conceal, hide, overwhelm. כסות, מכסה a covering, clothing, vesture, raiment. כסרות rendered pillows, Ezek. xiii. 18, 20. the root may be כסה.—כיס a cup with a cover : a little owl which hides itself, Lev. xi. 17. Deut. xiv. 16. Psal. cii. 6.—כיס a purse or bag.—נכסִיכ riches, wealth.—כסא, כס, כסה a royal throne, usually covered with a canopy. כסא appointed time, supposed to be at the new moon, when she is covered or concealed from us, Psal. lxxxix. 3. Prov. vii. 20.

כסה to cut down, Psal. lxxx. 16. Isai. xxxiii. 12. (כסורה) torn ; Isai. v. 25. rather, as dung, from כ as, and סחה.

כסל the flanks, Lev. iii. 4, 10, 15. iv. 9. vii. 4. xv. 27. loins, Psalm xxxviii. 7. hence, hope, Job viii. 14. xxxi. 24. Psalm lxxviii. 7. confidence, Job iv. 6. Prov. iii. 26. being what a man depends upon, as the loins are the strength and support of the body.—כסל folly, crookedness or perverseness. כסל to be foolish or perverse, Jer. x. 8. כסיל a fool, foolish or perverse. The radical idea may be, to be tortuous, oblique, or crooked. כסיל rendered Orion, Job ix. 9. xxxviii. 31. Amos v. 8. constellation, Isai. xiii. 10. The meaning uncertain.—כסלִי Chisleu, Neh. i. 1. Zech. vii. 1 the ninth month, beginning with the new moon in November.

כסם, כסמם, כסמִים hairy or bearded corn, rye or fitches, Exod ix. 32. Isai. xxviii. 25. Ezek. iv. 9. which grows with a kind of regular hair. כסם to clip the hair, Ezek. xlv. 20.

כסף paleness in colour ; to be pale as with longing desire, Gen. xxxi. 30. Job xiv. 15. Psal. xvii. 12. lxxxiv. 2. Zeph. ii. 1. silver, money.

כסה a pillow or cushion, Ezek. xiii. 18, 20.

כעש and **כעש** to *provoke to anger*, to be grieved : provocation, wrath, grief, anger.

כף to *bend or bow down*, as the top of a bush or branches of a palm-tree. **כף** the hollow bend, or palm of the hand, and sole of the foot; the bend or hollow of a sling, 1 Sam. xxv. 29. and of the thigh, Gen. xxxii. 25. **כפח** a hollow spoon : a bending branch. **כפיים** clouds or the hemispheres, Job xxxvi. 32. **כפות** handles, Cant. v. 5. **כף** the same as **כף** the hand, Job xxxiii. 7.—**כפרה** to turn or bend back, so to pacify, Prov. xxi. 14.—**כִּיף**, **כפיים** hollow caverns and rocks, Job xxx. 6. Jer. iv. 29.

כפל to *double or fold back* : double.

כפן *famine*, Job v. 22. xxx. 3. **כפנה** *bend*, Ezek. xvii. 7. from **כף** to bend, or compounded of **כ** as and **פנה** to turn ; *as it were turn*.

כפס a *beam*, Hab. ii. 11.

כפר to *cover by way of security* ; to pitch, Gen. vi. 14. camphire, a species of the turpentine tree, or pitch tree, Cant. i. 14. iv. 13. to disannul or render ineffectual, Isai. xxviii. 18. to make atonement, i. e. cover sin and secure the sinner from deserved punishment ; purge, pardon, pacify : ransom, bribe, satisfaction, atonement : a village or covert : **כפור** a covered bason or vessel with a cover : the hoar frost covering the surface of the earth, Exod. xvi. 14. Job. xxxviii. 29. Psalm cxlvii. 16. **כפיר** a young lion frequently hiding himself in coverts. **כפרת** the propitiatory, or mercy-seat, the cover of the ark. The proper meaning of this root seems to be, to *cover by way of protection* : where the covering receives and bears the injury *in the room of, or instead of*, the thing covered.

כפש to cover, or *plunge in*, Lam. iii. 16.

כפתר a *spherical knob* resembling apples or pomegranates : a lintel which was usually adorned with such kind of spheres, Amos ix. 1. Zeph. ii. 14.

כר a *pasture*, pasture sheep or lambs : and these being the choicest of the kind, the word is used to signify captains or the principal persons in an army. **כריש** bat-

tering rams, Ezek. iv. 2. xxi. 22. but may be read chiefs or captains.—כר to *provide* or *prepare*, dig, procure: provision, 2 Kings vi. 23. כר furniture, Gen. xxxi. 34. כרת cottages or accommodations, Zeph. ii. 6. כרות habitations, Gen. xlix. 5. מכרה a pit whence salt is procured, Zeph. ii. 9.—כור a furnace or crucible. מכורה the birth, nativity, or original of a person; in which, perhaps as metals in a furnace he receives his temper, &c. Ezek. xvi. 3. xxi. 30. xlix. 14. כר Cor a measure of the same contents with the *Homer*.—כיר, כיר the *laver* in the tabernacle and temple: Solomon's scaffold, 2 Chron. vii. 13. the hearth, Zech. xii. 6. the pans or pots, 1 Sam. ii. 14. Lev. xi. 35. bearing perhaps some resemblance in shape to those lavers.—כרכר to *move nimbly*, to dance, 2 Sam. vi. 14, 16. כרכרות swift beasts, dromedaries, Isai. lvi. 20.—נכר to be *distinguished*, discern, know, acknowledge, regard: to mark or distinguish himself as if a different person from what he really is, to dissemble, feign to be another: a stranger or foreigner who is distinguished by his dress, &c. to be, or become, or to act, or treat, as a stranger: deliver, give him up, as if a stranger, into my hand, 1 Sam. xxiii. 7. נכרי strange, a stranger. נכר acquaintance. הכרה show or distinguished appearance, Isai. iii. 9. N. B. נכר generally signifies to be or make *strange*; while הכיר or הכר, supposed to be the hiphil of נכר, generally means to *know* or *acknowledge*; so that they may be conceived as two distinct roots.

כרב, כרוב a *Cherub*. כרובים cherubim; whose form and faces are particularly described, Ezekiel chap. i. What they meant and represented, the learned are not agreed.

כרבל to be *clothed*, 1 Chron. xv. 27.

כרך, הכריך an *outward garment*, Esth. viii. 15.

כרכב the *compass*, Exod. xxvii. 5. xxxviii. 4.

כרם *saffron*, Cant. iv. 14.

כרם a *vine*, vineyard, vine-dresser.

כרמל Carmel. a *fruitful field*, the best and fullest ears of

corn. **נרמול** crimson or purple, a purple fish taken near mount *Carmel*, 2 Chron. ii. 7, 14. iii. 14. compounded of **נר** *pasture*, and **מול** *to cut off*.

נרסם to *waste or root up*, Psal. lxxx. 13.

נרע to bend or *bow down*, to couch. **הנריע** to bring down, subdue. **נרעים** the bending legs.

נרפס *Carbasus*, fine Indian linen; rendered green, Esth: i. 6.

נרש the belly or *maw* of a dragon, Jer. li. 34.

נרת to *cut off*. **נריתות**, **נריתות** divorce.—**נרת ברית** to make a covenant; alluding to the antient manner of doing it as described, Gen. xv. 18, 18. Jer. xxxiv. 18, 19. See **ברת**.

נרש *Ethiopia*. **נרשי** an Ethiopian. **נרשית** an Ethiopian woman.—**נרשה** to *be covered*; put for **נרסה** Deut. xxxii. 15.

נרשב a *sheep* or lamb.

נרשל to *strike against* an obstacle, so as to occasion a fall, or some disaster: to stumble, to fall. **מכשלה**, **מכשל** a stumbling block, offence, ruin. **נרשון** a fall, Prov. xvi. 18. **נרשל** an ax or mall striking against something, Psalm lxxiv. 6.

נרשף to *practise witchcraft*, sorcery. **נרשף**, **מכשף** a sorcerer, **מכשפה** a witch.

נרש to be or set *right*. **נרשון** rectitude, equity. **נרשיות** right seasons, translated chains, Psal. lxxviii. 6. **נרשור** the spindle of a distaff, by which the thread is kept in its proper direction, Prov. xxxi. 19.

נרת to *pound*, stamp, or beat in pieces. **נרתות** beaten, spoken of pure oil obtained by bruising and pounding. **נרתה** bursting or breaking, Isai. xxx. 14.—**נרת** and **נכאת** *spicery*, aromatics, spices, precious things, Gen. xxxvii. 25. xliii. 11. 2 Kings xx. 13. Isai. xxxix. 2.

נרתב to *write*, describe, subscribe, record, prescribe. **נרתב** a writing, register. **נרתבת** a mark or inscription, Lev. xix. 28.

נרתל a *wall*, Cant. ii. 9.

נרתם gold, the most fine and *compact*. **מרתם** *michtam*, golden; in the title of several psalms: a golden wedge,

Isai. xiii. 12. נכתם marked, or adhering so closely as not to be washed away, Jer. ii. 22.

כתן a coat.

כרף *shoulder*, shoulder-piece, side, undersetter to support as by the shoulder, 1 Kings vii. 30, 34.

כתר to *compass about*, as a crown does the head ; to beset around, to be crowned : a crown. כהרת, כתר a

chapter. כתר in Job xxxvi. 2. is a Chaldee word, to suffer or wait for.

כש to *bray in a mortar*, Prov. xxvii. 22. ככחש a mortar, Prov. xxvii. 22. a hollow place in the ground like a mortar, Judg. 19.

ל

לא, לוא *not*, no, none, without : sometimes it is put for לו *to him* : and for לו *if*, in 2 Sam. xviii. 12. 1 Sam. xiv. 30. oh that, Isai. xlviii. 18.—לאה to *wear*, be wearied or fatigued, to loathe, to be grieved, faint. תלאה weariness, travel.

לאב, תלאבות, *great drought*, Hosea xiii. 5.

לאט, see לאט, and לוט in לט.

לאך, מלאך an *agent*, messenger, ambassador, angel, מלאכה business, occupation, work. מלאכות a message, Hag. i. 13.

לאל in the power of. See אל.

לאם, לאום a *people*, nation.

לבב, לב, לבה the *heart*, mind, middle : to ravish the heart, Cant. iv. 9. to be wise in heart, Job xi. 12. to make such cakes as refresh the heart, לבבות refreshing cakes, 2 Sam. xiii. 6, 8, 10. (להבת for לבת a flame, Exod. iii. 2.)

לביא, לביא a *lioness*, which is fiercer and stronger than a lion, especially after she has whelped.

לבט to *tumble down*, or fall, Prov. x. 8, 10. Hosea iv. 14.

לבן to be or make *white*. לבנה a white brick or tile : to make brick : לבנת paved, after the manner of curious brickwork, Exod. xxiv. 10. מלבן a brick-

- kiln. לבנה frankincense, of a whitish colour: the white poplar, Gen. xxx. 37. Hos. iv. 13, the white of the moon, Cant. vi. 10. Isai. xxiv. 23. xxx. 26. לבנון *Lebanon*, a famous mountain on the north of the land of Israel, much covered with snow.
- לבש to *put on*, clothe, array. מלבוש, לבוש vesture, garment, apparel.
- לוג a *log*, the seventy-second part of an *Ephah*, containing about three quarters of a pint, Lev. xiv. 10, 12, 15, 21, 24.
- לגביש great hail, see in ג.
- לגם, אלגם, *algum*, timber trees, which grew on mount Lebanon, 2 Chron. ii. 8. ix. 10, 11, written אלמג *al-mug*, 1 Kings x. 11, 12.
- לר to *generate*, beget, gender, bring forth, bear, travail with child, be delivered of a child. מילדת a midwife. לר to do the office of a midwife, Exod. i. 16. הילר declare their pedigrees, Numb. i. 18. הולדת birthday. לר, ור a child. ילדה a girl. ילדות childhood, youth. מולדת kindred, nativity. תולדות generations. ילר he that is born. לרה birth.
- להה to be *outrageous*, translated to faint, Gen. xlvii. 13. מתלהלה an outrageous madman, Prov. xxvi. 18.—לו see נלה—to *make an end of*, Isai. xxxiii. 1. מל perfection or finishing, Job xv. 29.
- להב, להבה, שלהבת *flame*: the glistening blade of a sword, Judg. iii. 22. and head of a spear, 1 Sam. xvii. 7. שלהבתיה a most vehement flame, or flame of *Jah*, Cant. viii. 6.
- להג *study*, Eccl. xii. 12. perhaps from ל to and הנה *meditate*.
- להח to *burn up*, set on fire; flame, Gen. iii. 24. (להחטיח) enchantments, Exod. vii. 11. perhaps put for לאח, which see under ט.)
- להם מתלהם a wound, Prov. xviii. 8. xxvi. 22. Some think the meaning of this word is *soft*, or pleasant.
- להק the *company*, 1 Sam. xix. 20.
- לו *if*; Oh that. לולי, *except*, unless; compounded of לו *if* and לא—to *join*; to lend or borrow, and

so to be mutually joined or obliged. **ליות** addition. ליות ornament, wreath, or graceful addition to the head, Prov. i. 9. iv. 9. **לוי** joined, Levi, Levite. **לוייתן** *Leviathan*, perhaps from **לוי** coupled and **תן** a dragon. A crocodile or whale, or some dreadful monster.

See **לוג**, **לח**, **לוח**, &c. leaving out the middle **ו**.

לז, **לזו**, **לזל** a pronoun demonstrative, *this, that*,—**לח** to turn aside, depart from, Prov. iii. 21. iv. 21. the hasel or almond tree, probably so called from its flexibility, Gen. xxx. 37. **נלזו** perverse, froward, Prov. ii. 15. iii. 32. xiv. 2. **לזות**, **נלזו** perverseness. Prov. iv. 24. Isai. xxx. 12.

לח **לחה** natural force, or juice. Deut. xxxiv. 7. moist or green, what has its natural moisture in it.—**לוח** a table, —**לחי** the lower jaw-bone.

לחך to lick up.

לחם to cut with the teeth or sword; to eat; food, bread, meat. **נלחם**, **לחם** to fight, to make war; **מלחמה** war, battle.

לחץ to squeeze, thrust, oppress; oppression.

לש to whisper or mutter softly, 2 Sam. xii. 19. Psal. xli. 7. a muttering enchantment, Eccl. x. 11. Jer. viii. 17. soft eloquence, Isai. iii. 3. a low, humble prayer, Isai. xxvi. 16. **לחשים** ear-rings or trinkets worn by women as amulets or charms, Isai. iii. 20. **מלחשים** charmers, Psal. lviii. 3.

לוט or **לט** to *enwrap*, 1 Kings xix. 13. 2 Sam. xix. 4. Isai. xxv. 7. to be wrapped over or covered, 1 Sam. xxi. 9. secret, Job xv. 11. **בלט**, **בלאט** secretly, privily, softly. **לאט** gently, 2 Sam. xviii. 5. **לטים**, **להטים** enchantments or juggling tricks, whereby real appearances are covered and false ones imposed, Exod. vii. 11, 22. viii. 7, 18. **לט** *myrrh* or some kind of gum, Gen. xxviii. 35. xliii. 11. connexion with the root uncertain.

לטא the lizzard, Lev. xi. 30.

לטש to sharpen or whet, 1 Sam. xiii. 20. Job. xvi. 9. Psal. vii. 12. a whetter or instructor, Gen. iv. 22. **מלטש** sharp, or sharpened, Psal. lii. 2.

לוח addition, from לוח.

See ליל and ליש leaving out the middle.

לך to go, come, walk, &c. להוליך lead, bring, carry.

לכד to take, catch. מלכדה a trap, Job xviii. 10.

לול winding stairs, 1 Kings vi. 8.—לולא except, unless: compounded of לו if and לא not.—לילה, ליל night. לילית screech owl, a night bird, Isai. xxxiv. 14.

—לל to howl. אללי woe, Micah vii. 1. Job x. 15.

ללני they that wasted us, or made us to howl, Psal.

— cxxxvii. 3.—לולא a loop.

למד to teach, to be taught, to learn. למדים disciples,

Isai. viii. 16. תלמיד a scholar, 1 Chron. xxv. 8. מלמד

a goad for oxen, by which they were disciplined, Judg.

iii 31.

לגם almug, see אלגם, above in לגם.

למן widowed, see in א.

למען because of: from ענה to answer.—למעל above, &c.

See על.

לון to lodge, to tarry all night, to abide. מלון an

inn, lodge.—לון to murmur. תלונות murmurings:

connexion uncertain; unless it be taken from wild

beasts, who spend the night in growling and murmur-

ing, especially when affected with hunger and thirst.

לוע to absorb, to swallow up, Job vi. 3. swallow down,

Obad. 16. devour, Prov. xx. 25. לעו ילעו for לעו suck

up, Job xxxix. 30. לע the throat, gullet, or swallow,

Prov. xxiii. 2.

לעב to mock, 2 Chron. xxxvi. 16.

לעג to deride, laugh to scorn, stammer: scorning, stam-

mering.

לעז barbarous language, or pronunciation, Psal. cxiv. 1.

לעם feed, or give me a sup of, Gen. xv. 30.

לען wormwood.

לפני a scab, scabbard, Lev. xxi. 20, xii. 22. (מלפני

who teaches us, Job xxxv. 11. for מאלפני from אלה.)

לפיד a burning lamp, torch, or firebrand: lightning,

Exod. xx. 11.

לפת to be turned aside, Job vi. 18. turn himself, Ruth ii:

8. take hold of, Judg. xvi. 29.

לץ to *scoff at*, scorn, deride. מליץ, לציץ, לץ a scorner, הצץ to be mockers, Isai. xxviii. 22. לצון scorning. מליצה a taunting proverb, Hab. ii. 6,—מליץ signifies likewise an ambassador, interpreter, or teacher; and מליצה an interpretation; carrying the idea of an agreeable advocate, intercessor, or mediator; as such, the root may be מלץ to sweeten or render agreeable, Psal. cxix. 103.

לקק to *lick up* or lap as a dog, Judg. vii. 5, 6, 7. 1 Kings xxi. 19. xxii. 38.—ילק a species of locust, gnawing and licking up the fruits of the earth; translated, caterpillar or canker-worm.

לקח to *take*, receive, catch, fetch, take away, and the like. N. B. this root frequently loses its first radical ל. לקח learning, doctrine received by the disciple from his master: fair, taking speech, Prov. vii. 21. מִיח taking, 2 Chron. xix. 7. קוח a prison, which takes and detains men, Isai. lxi. 1. מקרות wares, things received for use, Neh. x. 31. מלקוח a prey or booty taken: jaws which receive the meat, Psal. xxii. 15. מלקחים a pair of tongs to take hold with: snuffers, Exod. xxxvii. 23.

לקט to *gather up*, glean: a gleaner. ילקוט a scrip, into which things are gathered, 1 Sam. xvii. 40.

לקש to *gather the latter fruits*, Job xxiv. 6. The latter growth, Amos vii. 1. מלקוש the latter rain, which fell about the end of April in Judea and those parts.

לש to *knead*.—ליש a lion of the strongest and boldest kind, Job iv. 11. Prov. xxx. 30. Isai. xxx. 6.

לשך moisture, Psal. xxxii. 4. fresh, Numb. xi. 8.

לשך לשכה a chamber or parlour.

לשם a Ligure, a precious stone of a sky-colour, Exod. xxviii. 19. xxxix. 12.

לשן to *tongue* a person, i. e. to slander or accuse him, Psal. ci. 5. Prov. xxx. 10. לשון a tongue, language: a bay, Josh. xv. 2, 5. xviii. 19. a wedge of gold, Josh. vii. 24. somewhat resembling a tongue in shape.

לתך מלתחה a vestry or wardrobe, 2 Kings x. 22.

לתך an half Homer, containing thirty-eight gallons, Hosea iii. 2.

נלחעו to break in pieces or *comminute*. נלחעו for נתעו are broken, Job iv. 10. מלחעות the great teeth or grinders, Psal lviii. 6. מחלעית cheek or jaw-teeth; the letters being transposed, Job xxix. 17. Prov. xxx. 14. Joel i. 6.

מ

מאה a *hundred*. מאתיים two hundred.
מאח might, ability, Deut. vi. 5. 2 Kings xxiii. 25. very, very much, greatly, exceedingly.
מאל for מול over against, Neh. xii. 38.
מאוי desire, from אוה.
מאם any, the least thing, a small matter.
(מאם for and from מום a blot or blemish, Job xxxi. 7. Dan. i. 4.)
מאן to refuse resolutely. Refuse, refusing.
מאס to reject with contempt, cast off, abhor: become loathsome, Job vii. 5. (מאס put for מס melt away, Psal. lviii. 7.)
מאר to *rankle or fester*, applied to the scratch of a briar.
ממאיר pricking, Ezek. xxviii. 24. and to the leprosy.
ממארת fretting, Lev. xiii. 51, 52. xiv. 44.—מאר light, &c. see under אר.
מבא entry, income, see בא.
מבזה vile, from בזה.
מבט expectation, from נבט under בט.
מבוכה perplexity, from בוך.
מבול deluge. from בלל.
מבנה a frame, from בנה.
מבוסה treading down, from בוס.
מבע a spring, from נבע in בע.
מבוקה void, from בוק.
מבשים the secrets. from בוש.
מוג to dissolve, melt away, soften.
מגדנאות precious fruits, or valuable produce. מגדנאות the same.
מגיד a messenger, from נגד and נגד.
מגל a sickle, Jer. i. 16. Joel iii. 13. perhaps from גל. So called from its round form and circular motion.—מגלה a volume, from גלל.

מָנַן to *deliver up*, or give freely, as a present, Gen. xiv. 26.

Prov. iv. 9. Hosea xi. 8. (מָנֶן a shield, &c, from מָנָן.)

מָנַף plague, slaughter, from מָנַף in מָנַף.

מָנֵה to *cast down*, Psal. lxxxix. 44. מָנֵה thrust down as rendered in the margin, Ezek. xxi. 12.—(מָנֵה see more under מָנֵה.)

מָדַד to *measure*: be gone, or measured, Job vii. 4. מָדַד,

מָדָה a measure: tribute, Neh. v. 4 מָדַד an upper garment, or a suit of armour, commensurate with the body, plural מָדָדִים, מָדָדִים and מָדָדִים causing sorrow, from מָדָד.) מָדָד stature, 2 Sam. xxi. 20.

מָדָה languor, disease, from מָדָה.

מָדָה ruin, &c. see מָדָה.

מָדַד from, ever since, &c see מָדַד.

מָדָה a mortar, from מָדָד in מָדָד.

מָדָה a *province* or jurisdiction, perhaps from מָדָד.

—מָדָד מָדָד strife, &c. see מָדָד.—מָדָד wages of whoredom, from מָדָד. (מָדָד stature, 2 Sam. xxi. 20. from מָדַד.)

מָדָה why, wherefore, how? From מָדָה *what* and מָדָה *knowledge* or *reason*. See more in מָדָה under מָדָה.

מָדָד a pile, see מָדָד.

מָדָד threshing, see מָדָד.

מָדָה *what*? how? מָדָה what is that, Exod. iv. 2.—מָדָה,

מָדָה to *linger*, tarry, delay: stay yourselves, or rather, loiter on, Isai. xxix. 9. This root seems to be a composition of מָדָה *what*, repeated; as if it was, to stand what-whating, or shilli-shallying.

מָדָה to *mix*, Isai. i. 22.—מָדָד praise, from מָדָד.

מָדָה trouble, from מָדָה.

מָדָה to be *expeditious*, hasten, make haste. מָדָד, מָדָד,

quickly, shortly, suddenly. מָדָד ready, diligent. מָדָד

hasty, Hab. i. 6. carried headlong or precipitated, Job

v. 13. rash, Isai. xxxii. 4. fearful or hurried in mind,

Isai. xxxv. 4. מָדָד to endow, dowry; given to facilitate or hasten a marriage, Gen. xxxiv. 12. Exod. xxii.

16, 17. 1 Sam. xviii. 25.

מָדָה a pronoun affix, *them*: and a syllabic adjection used

after and annexed to the particles מָדָד, כָּ, and לָ,

See מָדָד, מָדָד, מָדָד, &c. leaving out the middle מָדָד.

מִזָּה *burnt or dried up*, Deut. xxxii. 24. (מִזָּה what is that? contracted for מִזָּה זֶה.

מִזָּה pantries, see מִזָּה.

מִזָּה a door post, from מִזָּה.

מִזָּה *mixed liquor*, Cant vii. 2.

מִזָּה a *girdle*, Psal. cix. 19. strength, Job xii. 21. Isai. xxiii. 10.

מִזָּה planets, see מִזָּה.

מִזָּה device, from מִזָּה.

מִזָּה meat, fed. See in מִזָּה.

מִזָּה a *bastard*, Deut. xxxiii. 2. Zech. ix. 6. מִזָּה, מִזָּה, see in מִזָּה.

מִזָּה to *wipe away*, blot out : to reach ; i. e. to wipe upon or take a sweep upon the side of the sea, Num. xxiv.

11. מִזָּה an engine of war, which wipes or sweeps away all before it. Ezek. xxvi. 9.—מִזָּה, מִזָּה *marrow*, Job

xxi. 24. מִזָּה full of marrow, Isai. xxv. 6. מִזָּה

fatlings or fat ones, Isai. v. 17. Psal. lxvi. 15.

—מִזָּה to *clap the hands*, Ezek. xxv. 6. Psal. xcvi. 8.

Isai. lv. 12.

מִזָּה a pan, see מִזָּה.

מִזָּה sustenance, from מִזָּה in מִזָּה.

מִזָּה compass, see מִזָּה.

מִזָּה a vision &c. from מִזָּה.

מִזָּה sickness, dance, &c. See מִזָּה.

מִזָּה a camp, from מִזָּה.

מִזָּה a refuge, from מִזָּה.

מִזָּה to give a *deep wound*, to embroe the hand, sword or foot in blood ; to pierce through, to wound : a stroke or deep gash, Isai. xxx. 26.—מִזָּה see more under מִזָּה.

מִזָּה to *smite off*, Judg. v. 26.

מִזָּה to morrow, the morrow, the next day,

מִזָּה price, worth, value : hire, Micah iii. 11. gain,

Dan. xi. 39. The radical idea may be, to *exchange*.

מִזָּה ruin, terror, censer, see מִזָּה.

מִזָּה, *beneath*. מִזָּה a bed or couch, &c. see מִזָּה to in-

cline or bow down—מִזָּה to be moved, so as to be disor-

dered or disappointed. מִזָּה to cast, Psal. lv. 3. מִזָּה,

מִזָּה, a yoke, band or staff, by which heavy burdens

were moved or carried.—מטוה what is spun, from טוה.

מטב the best, from טוב.

מטח a bow shot, Gen. xxi. 16.

מטל a bar, Job xl. 18.

מטע a plant, from נטע in טע.

מטיף a prophet. See in טף.

מטר to rain, rain.—מטרה a prison, &c. See under מר.

מי who, what?—מי water, from מים.

See מים, מין, מיץ, &c. leaving out the middle י.

מכה and מוך to decay, wax poor, be brought low.—מכה stroke, &c. מכוה burning. See כה.

מכל perfection, prison. See in כל.—מכל food, for מאכל 1 Kings v. 11. מיכל a brook. See יכל under כל.

מכן a place, base, &c. See כן.

מכס number, covering, &c. See כס.

מכר to sell, מכר, ממכר, ממכרה ware, price, sale, selling, that which is sold. See more under כר.

מכת bursting or breaking, from כתת.

מל to talk, in conversation, speak or utter, מלה, plur.

מלים talk, speech, a word: tumult or talking together, Jer. xi. 16.—מלילת ears of corn, Deut. xxiii.

25. Connexion uncertain.—מול and נמל to circumcise or cut off the foreskin; cut off, destroy, cut down. מול

the forefront, over against, before: once written מואל Neh. xii. 38. מולת circumcision. נמלה the ant, Prov.

vi. 6. נמלים ants, Prov xxx. 25. which crop off the buds from the corn.—מלא to fill, fulfil. מלוא, מלאה,

מל fulness. מלא יד to fill the hand, or consecrate,

מלואים fillings, consecrations.

מולד kindred, מילד midwife from ילד in ילד.

מלח salt; to salt or season with salt: to dissolve or waste away as salt does in water, Isai. li. 6. מלחה saltiness or

barrenness. מלחים mariners or salt water men: rotten rags almost wasted through wearing, Jer. xxxviii. 11,

12. (מלוח mallows, Job xxx. 4. perhaps from לח fresh, meaning their cropping off the green, either twigs

or leaves, from the shrub, for their food.

מלט to escape, deliver, suffer to escape or let go: leap out,

- Job xli. 19. to lay an egg, Isai. xxxiv. 15. clay, or rather a hiding place, Jer. xliii. 9.
- מלך to reign; a king. מלכה a queen. מלוכה, מלכות, ממלכה a kingdom. ומלך לבי עלי then reigned my heart over me, i. e. I took courage, rendered, consulted with myself, Neh. v. 7.
- על מלמעל above, upward, see על.
- מלון an inn, from לון.
- מלץ to sweeten, Psal. cxix 103. See more under לץ.
- מלך who teaches, for מאלף, Job xxxv. 11.
- מלך to wring off, Lev. i. 15. v. 8.
- מום a blemish or spot.—מים, מי waters.—ים ים the sea. ימה westward. See ים in the letter י.
- מן from, among, out of, &c. (מן perhaps from מה what, Exod. xvi. 15. manna.)—מנה to adjust or assign; tell, number, appoint, prepare. מנה, מנא an assigned portion, מנים times, Gen. xxxi. 7, 41. מנה the Maneb, equal to sixty shekels, or 7*l.* 1*s.* 5*d.* Ezek. xlv. 12. מנים pounds, each a 100 shekels in weight (as appears by comparing 1 Kings x. 17. with 2 Chron. ix. 16.) mentioned likewise in Ezra ii 69. Neh. vii. 71, 72. מני that number, Isai. lxxv. 11. perhaps the name of an idol.—מון a similitude, image, or likeness.—מין a species or kind. מים stringed instruments, Psal. cl. 4. rather kinds, i. e. various kinds of music mixed together in symphony.—ימין, ימני right in opposition to left. ימין the right hand; to use the right hand, 1 Chron. xii. 2. ימין, ימין to go or turn to the right hand, 2 Sam. xiv. 19. Ezek. xxi. 16, Gen. xiii. 9. Isai. xxx. 21. ימין the south, being on the right hand when looking eastward.
- מנוד a shaking, from נוד.
- מנה, מנחה a present, an offering, a meat-offering. See more under נח.
- מלה perfection, from נלה under לה.
- מנון a son, from נון.
- מנום flight, refuge, from נום.
- מנע to withhold, keep back, hinder, refrain, restrain.—מנענע cornets, from נוע.
- מנקית cups, &c. See נקה in קה.—מנקיה a nurse, from נק in ינק.

מנר *a weaver's beam*, 1 Sam. xvii. 7. 2 Sam. xxi. 19. 1 Chron. xi. 23. xx. 5.—מנורה *a candlestick*, from נר.

מס and מסה to *melt away* or dissolve, to faint or be discouraged. נמס refuse, what is dissolved and good for nothing, 1 Sam. xv. 9. (it is written מאס Psal. lxxiii. 7.) מס trial, or wasting, Job ix. 23. מס *a levy or draught of men*, draughted out, and so disunited from the rest, —מסה *a trial*, from נסה in סה.

מסב found about, and מוסב winding about, from סוב.

מוסד *a foundation*, from יסד in סד.

מסוח *a veil*, from סוח in סו.

מסך to *mingle*, mixture. ממסך mixt wine, Prov. xxiii. 30. mixt drink offering, Isai. lxi. 11. מסכת the web, formed by the intermixture of the threads, Judg. xvi. 13, 14.—מסך covert, &c. See כך.

מסל causey, or path, from סלל.—מסע *a journey*, &c, from נסע in סע.—מספיה provender, from ספא.

מסר to deliver up or *give up for supply*, Numb. xxxi. 5. (to commit or rather teach. Numb. xxxi. 16. perhaps from יסר to correct or teach.)—מסרת instruction, &c, from יסר.—מסרת *a bond*, from אסר.

מעי the *bowels*. מעותי gravel, Isai. xlviii. 19. where also it may be rendered bowels; i. e. like the bowels of the sea, or the numerous fry of fishes.—מע' *a heap*, Isai. xvii. 1. from עיה.

מעבה thickness, from עב.

מעון *a cake or feast*, from עון.

מער to *tatter*, slip or slide, 2 Sam. xxii. 37. Job xii. 5. Psal. xviii. 36. xxvi. 1. xxxvii. 31. מער make to totter or shake, Psal. lxi. 23. מערת out of joint, or lame and tottering, Prov. xxv. 19.—מועד *a set time*, &c, from יעד in עד.

מעו fortress, &c. from עו.

מעט to be or make *few or little*, diminish, give or take a few: a little, a few.

מעך to *press upon*, rendered bruised, Lev. xxii. 24. stuck, 1 Sam. xxvi. 7. pressed, Ezek. xxiii. 3.

מעל to trespass or *deviate from a rule or law*; a trespass or transgression. (מעיל *a robe, or mantle*; being a gar-

- ment cast over the rest, a surtout; from על upon.)
 See more of מעל under עלה.
- למען therefore, because of, to the end that, for the sake of, from ענה to answer.) מעונן observer of times, &c.
 See מעין.—ענה an answer, a furrow, from ענה a well or spring, from עין.
- עוף dimness, from עוף.
- עצה counsel, from יעץ in עץ.
- מעקה a battlement, from עקה.—עקה affliction, from עוק.
- מער a cave, den : a meadow, Judg. xx. 33. and nakedness, from ערה. See more of מער in ערה.
- מעשה work, &c. from עשה.
- מפה or מפו on this or that side, from פה.
- פז best fine gold, from פז.
- נפח breathing out, bellows, from נפה in פח.
- נפל refuse, ruin, from נפל in פל.
- נפץ slaughter, a maul, &c. from נפץ in פץ.
- נפת a prodigy, from נפת in פת.
- מץ to wring or milk out.—כוף chaff.—מי to press forcibly, rendered churning, wringing and forcing, Prov. xxx. 33. מץ an extortioner, Isai. xvi. 4.
- מצא to find. נמצא to be found, present. הוציא to cause to find, cause to come, present. מוצא a going out, &c. from יצא in צא.
- מצב a station, a pillar, &c. from יצב in צב.
- מצד a fortress, strong hold, munition. מצודה, מצודה and מצודה mean a net or snare in Psal. lxvi. 11. Prov. xii. 12. Ezek. xii. 13. xvii. 20. from צוד to hunt.
- מצוה a command, from צו.
- מצח the front, forehead. מצדה greaves, 1 Sam. xvii. 6. being plates of brass adapted to the shin, or forepart of the leg.
- צל shadowing, deep, &c. See על.
- מצע a bed, from יצע in צע.
- מצפה watching, watch-tower, from צפה.
- מצק straitness, pillar, pipe, &c. See צק.

מצור. See צור.

מקק and מוק, מוק to *putrefy* or *corrupt*; waste or pine away. מק stink, rottenness, Isai. iii. 24. v. 24.

מקבת a hammer, from נקב in קב.

מקד a hearth, from יקר in קד.

מקו hope, linen yarn, &c. from קו.

מקל a *staff*, or rod; perhaps from קלל.

מקום place or station, from קום.

מקנה what is bought, &c. from קנה.

מקצה end, &c. from קצה.

מקר cooling, chance, fountain. See קר.

מקש beaten, &c. See under קש.

מר a *drop*, Isai. xl. 15.—מרור they speak against thee,

Psal. cxxxix. 20. for אמר from מר.—מר to be *bitter*, and make bitter. מתמרר to be greatly im-

bittered or moved with choler, Dan. viii. 7. xi. 11.

תמרור, מרירות, מרה, ממר bitter. מר, מרור, מר,

מר bitterness. מרה the gall—מר to provoke, im-

bitter, grieve, rebel. מרי rebellion, bitter, rebellious.

(מרה teacheth, Job xxxvi. 22. from ירה to teach.)

מורה a razor, Judg. xiii. 5. xvi. 17. 1 Sam. i. 11.

See more in מור.—מור myrrh, of a bitter taste.—מיר

to *change*: remove, Psal. xlvii. 2. תמורה changing,

exchange: recompense, Job xv. 31. restitution, Job

xx. 18.—מר *boast*, Isai. lxi. 6: for or from אמר.

מר a *leopard*.

מרא תמריא lift up

herself, Job xxxix. 18. The radical idea may be to

raise up, and so means such beasts whose flesh is raised

up by fat. (מראה the crop or gall bladder, Lev. i.

16. from מרר and מוראה filthy or provoking, Zeph.

iii. 1. from מרה.) See more in רא.

מרב much, strife. See in רב.

מרג a *threshing instrument*, 2 Sam. xxiv. 22, 1 Chron. xxi.

23. Isai. xli. 15.

מרד to *revolt*, rebel. מרד, מרדות rebellion. מרוד cast

out or rather reduced, Isai. lviii. 7. misery or dejection,

Lam. i. 7. iii. 19. from ירד to *come down*. מורד de-

scend, from the same.)

מרה מרוח broken or *bruised*, Lev. xxi. 20. מרה lay it

for a plaister, or make it a poultice by bruising it, and then lay it upon the inflamed part, Isai. xxxviii. 21.
 מרט to *pluck or rub off*, furbish, polish, peel: pluck off the hair, Neh. xiii. 25. מרט hair fallen off, Lev. xiii. 40, 41.

מרכ faintness, from רכך.

מרום high, upwards, &c. מרמה deceit. See under רם.

מרע pasture, neighbour, &c. See under רע.

מרף slothful. מרפיון feebleness, from רפה.

מרץ forcible, Job vi. 25. grievous, sore or heavy, 1 Kings ii. 8. Micah ii. 10. מרץ embolden, Job xvi. 3.—

מרוץ a race, running, &c. from רוץ.

מרק to scour, Lev. vi. 28. furbish, Jer. xlvi. 4. מרוק bright or scoured, 2 Chron. iv. 16. תמרוק, מרוק cleansing, purification. מרק broth, Judg. vi. 19, 20. Isai. lxx. 4. Connexion uncertain.

מורש possession, &c. from ירש in רש.

משש to grope, feel, handle, search.—משה to draw with a gentle hand, Exod. ii. 10. 2 Sam. xxii. 17. Psalm xviii. 16. משי fine silk, spun or drawn with a gentle curious hand, Ezek. xvi. 10, 13. משה a creditor, &c. from נשה under שח.—מוש to withdraw, retire, remove, go back, depart.

משא desolate, burden, &c. See under שא and שח.

משיבה backsliding. מושב a seat. See under שב.

משנה ignorance, error, from שנה.

משח to anoint. משחה anointing, ointment. משיח anointed, Messiah.

משוט an oar, from שוט.

משך to draw, draw out, protract, prolong: defer, Prov. xiii. 12. forbear, Neh. ix. 30. the price or attraction, Job xxviii. 18. precious, or rather it means the basket whence seed is drawn, Psal. cxxvi. 6. to draw forth as the sower doth his seed, Amos ix. 13. to scatter or be drawn various ways, Isai. xviii. 2, 7. משכות bands or contractions, Job xxxviii. 31.—משוך, משכית hedge; picture, &c. See under שך.

משל to govern, rule: to speak in proverbs, with authority, force and weight: to compare or be like; because no sentences are more forcible than such as are parabolical.

- or expressive of comparison; a proverb or parable.
 ממשל dominion.
 מנימה desolation or astonishment, from שם.
 משנה double, &c. from שנה.
 משסה a spoil or booty, from שסה.
 משע aspect. מושע saviour, salvation. See under שע.
 משק to *move about*, or run to and fro, Isai. xxxiii. 4.
 ממשק breeding or spreading, Zeph. ii. 9. בן משק son
 of moving about, a steward, Gen. xv. 2.—משק a but-
 ler, from שסה.
 משר a saw, from נשר to *cut*, Isai. x. 15.—משר government, singer, equity, &c. See under שר.
 משש joy. &c. from שוש.
 משתה a feast or banquet, from שתה.
 מות to *die*, kill, slay. מות, ממות, תמותה death. מת dead.
 —מחה, מחים mortals, men. מתי *when*.—מרת a gift,
 from נתן in תן.
 מתג the *bit* of a bridle.
 מתח to stretch out, or *distend*, Isai. xl. 22. אמתחה a sack
 or bag, distended by filling.
 מתלהל a madman, from להל.
 מתם soundness, from תם.
 מתן the *loins*.—מתן a gift, from נתן under נתן.
 מתק to be *sweet*; sweeten, Psal. lv. 14. feed sweetly on,
 Job xxiv. 20. מתק, מתוק sweet, sweetness. מתקים
 sweetnesses, or sweet things.
 מותר residue, מיתר cord. See תר.

נ

N. B This first radical נ cannot be regularly dropped when the second radical is either an א, ה, ו, ח, or ע; nor where the second radical is repeated to complete the root; and, therefore, all such roots are here specified; but as in other cases it may be, therefore the others are to be sought for, by leaving out the first radical נ.

נא now, I pray thee; the same as אנא. (נאור, נאור) comely, desirable. See אור to desire.—נא to be raw, i. e. half boiled, *not maturely digested*, Exod. xii. 9. הנא to make or esteem such; so to disallow, Num. b. xxx. 5,

8, 11. make ineffectual, Psal. xxxiii. 10. to break or make sore and raw, (written נִי, Psal. cxli. 5.) discourage, Numb. xxxii. 7, 9. תְּנִיאָה breach of promise, Numb. xiv. 34. occasion for quarrel, Job xxxiii. 10.

נֶאֱד a bottle or *bag of skin* fitted to hold wine, &c.

נֶאֱל. See under אֵל.

נֶאֱמ to say or *affirm solemnly*. (אֱמֵן trusty, from אָמַן.)

נֶאֱמ to commit adultery. נֶאֱמִים, נֶאֱמִים adulteries.

נֶאֱץ to treat with scorn and contumely, despise, provoke, blaspheme. נֶאֱצָה blasphemy, provocation. יֶנֶאץ shall flourish, Eccl. xii. 5. from נוץ, but perhaps it may here mean to be loathed.

נֶאֱק to groan. נֶאֱקָה groaning.

נֶאֱל to abolish in the mind; rendered, to abhor, Lam. ii. 7. make void, Psalm lxxxix. 39. (נֶאֱרִים cursed, Mal. iii. 9. from אָרַר.)

נֶאֱש despair, from יָאֵש.

נֶבֶל to grow as plants, increase, bring forth fruit. יֶנֶב, תְּנוּבָה fruit, increase. יֶנֶבֶב shall make cheerful, rather, grow in vigour, Zech. ix. 17.—נֶבֶב to be hollow, Exod. xxvii. 8. xxxviii. 7. Jer. lii. 21. vain or empty, Job xi. 12.

See נֶבֶא, נֶבַח, נֶבֶט, נֶבֶל, leaving out the first radical נ.

נֶגַח sorrowful or afflicted, Lam. i. 4. Zeph. iii. 18. from יָגַח to grieve.

See נֶגֶשׁ, נֶגַר, נֶגַפ, נֶגַע, נֶגַן, נֶגַח, נֶגַח, נֶגַד, נֶגֶב leaving out the נ.

נֶד a heap.—נֶדֶד to move as a bird its wings, Isai. x. 14. or as the body is agitated in expressing great joy, Jer. xlviii. 27. or as when tossed about in a restless night, Job vii. 4. or as it is exerted in running fast, hence to flee or wander away. נֶד a vagabond, Gen. iv. 12.

(נֶדֶד be gone, Job vii. 4. or perhaps, measured, from מָד)

—נֶדֶד to shake or remove; to condole or bemoan. נֶדֶד, נֶדֶד wandering or moving, Job xvi. 5. Lam. i. 8.

נֶדֶד a shaking, Psal. xlv. 14. The radical idea, both of נֶדֶד and נֶדֶד, seems to be, the commotion or agitation of the body or of the mind.—נֶדֶד to put far away as evil or unclean, separation, unclean, uncleanness, especially

- that of a menstruous woman. נדר, נדון the wages of whoredom, considered as filthy, Ezek. xvi. 33.
- See נ. נדר, נדח, נדן, נדף, נדר leaving out the first radical.
- נחה to lament. נה, נהי, נהיה lamentation or wailing. נהיה to become, See נה.—נה to oppress by fraud or violence. יונה a pigeon or dove, being defenceless and exposed to rapine.—נו. See below at נו.
- נהג to lead, guide, bring, drive. נהג driving.
- נהל to lead with gentleness and care. (נהלליש Isai. vii. 19. rendered bushes, but in the margin commendable trees, from הלל to praise; perhaps they were some plants of the sun-flower kind, as emblems of shining and irradiation, from הל to shine or irradiate.)
- נחם to roar, mourn. נחם, נחמת roaring, disquietude.
- נחק to bray like an ass, Job vi. 5. xxx. 7.
- נחל to flow together; to be lightened, the light flowing upon them, Psal. xxxiv. 5. a conflux of water, a river or flood. נחלה conflux of light, or splendor, Job iii. 4. נחלות dens or caverns in the ground, letting light flow into the earth, Judg. vi. 2.
- נוה to be settled in a habitation, to stay at home; to prepare a habitation or rather to make him (i.e. the Lord) a resting place, Exod. xv. 2. a home, or settled habitation. (נאה comely, Jer. vi. 2. for נאה from נאה.)
- Look for נוא, נוב, נוד, &c. leaving out the middle ו.
- נו. Look for נוד, נזה, נזם, נזק, נזר leaving out the first radical נ.
- נוח to lead, guide, bring, order.—נוח to rest, to abide quietly, to cause to rest, to quiet. נוח, נחת, נוח; נוחה, נוחה rest, quiet: hence perhaps מנחה an offering or present made either to God or man, in order to procure peace or cessation from anger.—ינח to leave, permit, let alone; cast down or let fall, Isai. xxxviii. 2. to put, place, lay up, or set down in order to leave or let remain: pacify or leave (viz. offences) unmeddled with and unpunished, Eccl. x. 4. מנח what is left.
- נחל to inherit, cause to inherit. נחלה an inheritance, heritage, possession. נחל a brook, river, stream, valley. The radical idea may be, immediate and continued succession; as an inheritance descends and a stream flows in

perpetual succession : and as rivers always run in valleys, hence it may come to signify a valley ; unless in this sense it comes from חלל, as it signifies a cavity or hollow.

נחם to *relieve the mind*, to comfort, to repent. נחם,

repentance. נחמה, נחמה comfort, consolation.

נחנו *we*, the plural of אני.

נחץ to *require haste*, 1 Sam. xxi. 8.

נחר to *snort*, as in anger, Cant. i. 6. נחרה snorting, Jer. viii. 16. נחר, נחיר the nostrils, Job xxxix. 20. xli. 20.

נחש to *observe with great attention*, to *make a discovery* 1 Kings xx. 33. to learn by experience, Gen. xxx. 27. to divine, or use enchantments: enchantment; a serpent remarkable for its attentively eyeing of objects. נחשה, נחשה native brass or copper, so called perhaps from its colour, resembling the usual colour of serpents. נחש, נחש brazen. נחשת a brazen chain or fetter: money of brass, or rather poisonous filth like verdigrease, the solution of copper, Ezek. xvi. 36. Nehushtan, 2 Kings xviii. 4. a bit of brass.

נחל to *sink into*, or *penetrate*: rendered to come down, Jer. xxi. 13. 2 Kings vi. 9. Joel iii. 11. go down, Job xxi. 13. stick fast and press upon, Psal xxxviii. 2. settle or penetrate, Psal. lxxv. 10. enter, Prov. xvii. 10. break, 2 Sam. xxij. 35. lighting down, Isai. xxx. 30. This is the only root I can find that drops the ן before ח.

נוט to be *moved*, Psal. xcix. 1.

See נטה, נטל, נטע, נטף, נטר, נטת leaving out the first radical ן.

ני wailing, from נהה.—ני shall break, Psal. cxli. 5. See נוא.

Look for נין, ניק, and ניר leaving out the middle י.

נכ See נכר, נכה, נכל, נכס, נכר, נכת, leaving out the first radical ן.

נל See נלה leaving out the first radical ן.

נום to *slumber*. נומה drowsiness. נומה slumber.

See נמל and נמר leaving out the first radical ן.

נון or נין to be *continued by offspring*, Psal. lxxii. 17. מנון

- son, Prov. xxix. 21. נין son, Gen xxi. 23. Job xviii. 19. Isai xiv. 22. נִינִם let us destroy or oppress them, Psal. lxxiv. 8. from ינה.
- נִס to *flee away*. נס abated or fled away, Deut. xxxiv. 7. נִס make to flee or put to flight : to hide, as it were to make to flee, Judg. vi. 11. מנוס, מנוס flight, refuge. —נס to *erect a standard*. נס a pole, ensign, sail, standard.
- נִס Nisan, Neh. ii. 1. Esther iii. 7 the same as the month *Abid*, falling about March or April.
- See נס, נס, נס, נס, נס leaving out the first radical נ.
- נע to be *agitated*, moved, reel, sifted, wander, shake, scatter, stagger : be promoted or ramble about among, Judg. ix. 9. 11. נע a fugitive. Gen. iv. 12, 14.
- נענע rendered cornets, 2 Sam. vi. 5. a musical instrument, having its name probably either from the shaking motions of the player, or from the like motions of the instrument.
- נעל to *make fast*, to bolt or lock : to shoe : a shoe or sandal fastened to the foot. נעל a lock.
- נעם to be *pleasant*, sweet or agreeable. נעם pleasures, נעם pleasantness, beauty. נעם pleasant. נעם dainties, Psal. cxli. 4.
- נעץ a *thorn*, Isai. vii. 19. lv. 13.
- נער to *move briskly* ; to shake vehemently, toss up and down, shake off, and the like : raised up or excited to vigorous activity, Zech. ii. 13. נער a young man, lad, or boy, being in a sprightly active age. נערה a maiden or damsel. נעור youth. נערת tow, dressed by various shakings and agitations, Judg. xvi. 9. Isai. i. 31.—נער to yell, Jer. li. 38. which signification may result from the sound of the word, by an onomatopœia.
- נף to *wave or brandish*, lift up, shake, &c. sift, Isai. xxx. 28. תנופה a wave-offering, shaking. נף to perfume or sprinkle by waving or shaking the hand, Prov. vii. 17. נפת a sieve, Isai. xxx. 28.—נף situation, Psal. xlviii. 2. the meaning and connexion uncertain. נפת a partition, or tract of country, Josh. xi. 2. xvii. 11.

xii. 23. 1 Kings iv. 11.—Honey which parts and distils from the comb of its own accord, Psal. xix. 10. Prov. v. 3. xxiv. 13. xxvii. 7. Cant. iv. 11. probably from פתח to separate or part.)

See נפת, נפש, נפץ, נפל, נפך, נפת leaving out the first radical נ.

נץ to send forth buds or blossoms, Cant. vi. 11. vii. 12.

נצח, נצץ a flower or blossom, Gen. xl. 10. Job xv. 33.

Cant. ii. 12. Isai. xviii. 5.—נצץ to send forth sparks or a blaze, Ezek. i. 7. ניצוץ a spark or blaze, Isai. i. 31.

—נץ a hawk of remarkable swift flight, Lev. xi. 16.

Deut. xiv. 15. Job xxxiv. 26. from נצח to fly.

See נצה, נצב, נצל, נצר leaving out the נ,

ניק and ינק to suck, to suckle. מיניקה a nurse. יונק,

נקיק, נקק a young twig, branch, sucker.—נקיק, יוניקה,

a hole or cavity in a rock, Isai. vii. 19. Jer. xiii. 4. xvi. 16.

See נקה, נקב, נקר, נקם, &c. leaving out the first radical נ.

נר a lamp or candle. מנירה a candlestick.—נר

to till or break up, Jer. iv. 3. Hosea x. 12. tillage, or

fallow ground, Prov. xiii. 23. Jer. iv. 3. Hosea x. 12.

נרד spikenard, Cant. i. 12. iv. 13, 14.

נש and נשים. See אנש.

נשתן a letter, Ezra iv. 7. vii. 11.

See נשא, נשב, נשג, נשח, נשך, &c. leaving out the נ.

נת. See נתב, נתח, נתך, נתן, &c. leaving out the first radical נ.

ס

סאה a measure of capacity, the third part of an Ephah containing a little more than two wine-gallons and a half. סאמה measure, or returning measure for measure, Isai. xxvii. 8.

סאן a conflict or battle, Isai. ix. 5.

סבב to turn, bring, or compass about. סביב about, round

about. סביבות the environs or places round about.

סבה the cause or bringing about. 1 Kings xii. 15.

סב the same, 2 Chron. x. 15. **סב** round about, 1 Kings vi. 29. a table, around which we sit, Cant. i. 12. **סב** a winding about, Ezek. xli. 7. **סב** about, Job xxxvii. 12.—**סב** to get *drunk*, so as to reel and stagger about, Nahum i. 10 Isai. lvi. 12. **סב** a drunkard. **סב** intoxicating liquor, as wine or drink, Isai. i. 22. Hosea iv. 18.

סב to be *entangled* wrapped or folded together, as a thicket, or the thick bushy boughs of a tree: a thicket. Compare this root with **שב**.

סבל to bear or carry a burden as a porter. **סבל**, **סבלה** a burden: a charge, 1 Kings xi. 28.

סנ to turn back; a back-slider, Prov. xiv. 14. set about, Cant. vii. 2. which sense of the word seems best derived from the Chaldee.—**סני**, **סני** *dross*.—**נס** to remove a thing from its proper place. In Job xxiv. 2. **ש** may be put for **ס**; while in Micah vi. 14. take hold, **ס** may be put for **ש**.

סנ to fall down prostrate, Isai. xlv. 15, 17, 19. xlv. 6.

סנל, **סנלה** peculiar treasure or property.

סנ a prince or ruler among the Assyrians or Chaldeans.

סנ to shut up. close, deliver, or cause to be shut up, **סנר** a prison. **סנרת** a border or inclosure. **סנר** ward or close confinement, Ezek. xix. 9. **סנר** the caul inclosing the heart, Hosea xiii. 8. **סנר** pure fine gold, which has been inclosed or shut up in the crucible. **סנר** a smith, perhaps a lock-smith, 2 Kings xxiv. 14, 16. Jer. xxiv. 1. xxix. 2. **סנר** very rainy, Prov. xxvii. 15. meaning a day in which men shut themselves in, or a heavy rain which confines people to their houses.

סנ to found, or lay a foundation, establish, fix. **סנר**, **סנר** a foundation or bottom: to take counsel, Psal. ii. 2. xxxi. 13. which is laying a foundation or plan for action.—**סנ** a secret counsel; an assembly met for consultation.—**סנ** the stocks for confining the feet, Job xiii. 27. xxxiii. 11. Connexion uncertain.

סנ fine linen cloth, Prov. xxxi. 24. Isai. iii. 23. sheets or shirts made of such linen, Judg. xiv. 12, 13.

סנ order or regularity, Job i. 22. **סנר** a porch made of orderly rows of pillars, Judges iii. 23. Compare this root with **סנ**.

נסה to attempt, prove, try, tempt. מוסה a temptation or trial.

רַחֵם *round*, Cant. vii. 2. a prison or round house.

מטה, מטה a *vail*, *Exod. xxxiv. 33, 34, 35.*

Look for סוּר, סוּר, סוּר, סוּר and סוּר leaving
out the middle ו.

סוּחַ or סוּח to *sweep* or *scour off*, Ezek. xxvi. 4. סוּחָה
dung, Isai. v. 25. סוּח off-scouring, Lam. iii. 45.—

נָדַח to *extirpate*, demolish, destroy, or break down, 2 Kings xi. 6. Prov. xv. 25. pluck up, Deut. xxviii. 63. Psal. lii. 5. root out, Prov. ii. 22.

סָחַב to *drag* or draw along, and tear by dragging along the ground, 2 Sam. xvii. 13. Jer. xxii 19. xlix. 20. xv. 3. **סָחַבוֹת** cast clouts or tails of robes worn with trailing upon the ground, Jer. xxviii. 11, 12.

אָפּ to sweep away, Prov. xxviii. 3. Jer. xlv. 15.

סחר to go about as tradesmen or peddlars ; trade or traffick : market, merchant. **סחרה** **מסחר** merchandise. **סחרה** a buckler or target moved about every way to guard off blows, Psal. xci. 4. **סחרחר** to pant or flutter with a quick motion, Psal. xxxviii. 10. **סחרת** rendered, black marble, Esther i. 6. perhaps it may denote a kind of marble, whose veins run to and fro in a wandering irregular manner.

שֶׁחַיִּים to sprout of its own accord, 2 Kings xix. 29.

שׁוּׁמִים they that turn aside, put for שׁוּׁמִים, Psal. ci. 3.

Look for סִיר, סִינ and סִית leaving out the middle '.

כֶּסֶךְ to cover. covert, מסך, סוכה, סך, סוך, tabernacle, booth, pavilion, hanging, or covering. מַסְכָּת a web, Judges xvi. 13, 14. בִּסְךְ rendered with the multitude, Psal. xlii. 4 the meaning uncertain. שְׂכוֹ for סוֹ his tabernacle, Lam. ii. 6.—סִיךְ to anoint. אֵסוֹךְ a pot of oil, 2 Kings iv. 2. מַסּוּכָה 'a thorn-hedge, Micah vii. 4. where כ is for ש,)—יִסַּךְ to pour upon, Exod. xxx. 32.—נָסַךְ to pour out; as water or wine in an offering. נִסִּיךְ a drink-offering : to pour out as oil is poured out in anointing kings, &c. Psal. ii. 6. Prov. viii. 23. hence נָסִיךְ a duke or prince : to pour out liquid metal, as a founder in casting an image :

- hence **מסכה** molten, a molten image.—**סכסך** to *mingle*; Isai. ix. 11. xix. 2.
- סכל** to deviate or turn away from the true end and purpose; act foolishly, or make foolish: a fool. **סבלות** folly; written **שכלות**, Eccl. i. 17.
- סכן** to *attend upon* or *provide for*, to cherish, to be serviceable or profitable: to be accustomed to and acquainted with: a treasurer or attender upon, Isai, xxii. 15. **מסכן** he that is poor or impoverished, Eccl. iv. 13. ix. 15, 16. Isai xl. 20. in such circumstances as to need attendance and supply. **מסכנה** scarceness, Deut. viii. 9. **מסכנות** magazines or store-houses. (**סכן** is rendered to be endangered, in Eccl. x. 9. This sense is from the Chaldee, unless it there means to attend upon.)
- סכר** to *shut up* or *stop*, Gen. viii. 2. Psalm lxiii. 11. Isai. xix. 4. **שכר** sluices to stop water, Isai. xix. 10. perhaps for **סכר**.
- סכת** to take heed or *attend*, Deut xxvii. 9. **סכות** a tabernacle, &c. from **סכך**.
- סל** and **סלסל** a *basket*—**סלל** to *raise* or *cast up* a road: to raise or exalt in the mind. **סלסל** exalt, Prov. iv. 8. **סללה**, **מסלול** a causey, high way, or path. **סללה** a military mount or bank cast up in besieging a town. **סלה** to *weigh down*, sink, depress, or tread down, Psal. cxix. 118. Jer. l. 26. Lam. i. 15. to weigh one thing against another, to value, Job xxviii. 16, 19. **סלה** *Se-lah*; weigh or mind this.—**סלא** compare, comparable, Lam. iv. 2.
- סלד** to be *hardened*, Job vi. 10.
- סלה** to *pardon* or *forgive*. **סליחה** forgiveness.
- סלם** a *ladder*, Gen. xxviii. 12.
- סלון** a kind of *briar* or *thorn*, Ezek. ii. 6. xxviii. 24.
- סלע** a *rock*.
- סלעם** a species of *locusts*, Lev. xi. 22.
- סלה** to *overthrow* or *pervert*: perverseness.
- סלת** fine *flour* or *meal*.
- סמים** *sweet spices*.
- סמדר** the *tender grape*, Cant. ii. 13, 15. vii. 12.
- סמך** to *lean*, *rest*, *lay*, or *stay upon*: to sustain and uphold.

- סמל** an *image*, Ezek. viii. 3, 5. a *figure*, Deut. iv. 16. idol, 2 Chron. xxxiii. 7, 15.
- סמן** to *appoint*, Isai. xxviii. 25.
- סמר** to *stand on end or upright*, as hair does in terror, Job iv. 15. to be in terror or tremble, Psal. cxix. 120. rough by the hair standing upright, Jer. li. 27. **סממר** a nail or spike, strait or upright, 1 Chron. xxii. 3. 2 Chron. iii. 9. Isai. xli. 7. Jer. x. 4. **משמר**, the *ש* being put for *ס*, the same, Eccl. xii. 11.
- סנה** a *bush*, or tree with a bushy top, Exod. iii. 2, 3, 4. Deut. xxxiii. 16. **סנסן** a bough, Cant. vii. 8.—**ניסן** *Nisan*, see under the letter *נ*.
- סיון** *Siwan*, a month falling somewhere in May or June, Esther viii. 9.
- סנפיר** the *fins* of a fish, Lev. xi. 9, 10, 12. Deut. xiv. 9; 10.
- סנור** *blindness*, Gen. xix. 11. 2 Kings vi. 18. a confusion of sight inflicted by the immediate stroke of God.
- סס** a *worm*, that eats wollen garments, Isai. li. 8.—**סוס** a *horse*, **ססתי** a company of horses, Cant. i. 9. **סיס** and **סוס** a crane or swallow, Isai. xxxviii. 14. Jer. viii. 7. so called perhaps from the sound of its note.—**נסס** see under the letter *נ*.
- סע** a *storm*, Psal. lv. 8.—**נסע** to *pull up in order to remove to another place*; to decamp and set forward, remove, take a journey. **ססע** a journey: a dart or some missile weapon discharged and flying with violence, Job xli. 26.
- סעד** to *support or uphold* from falling or fainting; comfort, refresh, strengthen. **ססעד** a prop, 1 Kings x. 12.
- סעף**, **סעף** the *top* of a rock, or the utmost branch of a tree: to lop off, Isai. x. 33. **סעפ'ים** thoughts or opinions, Psal. cxix. 113. 1 Kings xviii. 21. where *ס* seems to be put for *ש*.
- סער**, **סערה** a *storm, tempest*, or whirlwind: stormy, Ezek. xiii. 11, 13. to be tempestuous, Jonah i. 11, 13. tossed with tempest, Isai. liv. 11. driven with a whirlwind. Hosea xiii. 3. come out as a whirlwind, Hab. iii. 14. scatter with a whirlwind, Zech. vii. 14. be sore troubled, 2 Kings vi. 11.

סָף a cup, *bason*, or bowl.—**סָף** to lodge at the threshold, Psal. lxxxiv. 10. **סָף** the threshold, door, post, gate. (**סָף** takest away, Psal. civ. 29. **סָף** gathered together, 2 Sam. vi. 1. from **סָף**, the **ס** being dropt)—**סָף** to sweep clean away, consume, perish, destroy. **סוּפָה** a sweeping whirlwind.—**סוּף** to make an end of or consume: an end, 2 Chron. xx. 16. Eccl. iii. 11. vii. 2. conclusion, Eccl. xii. 13. **סָף** hinder part, Joel ii. 20. **סוּף** weeds, flags usually at the ends or extremities of the sea or rivers. **סוּף סוּף** the red sea, or more properly the sea of weeds. **סָף** to add, to increase, to repeat or do a thing again.—**סָפָה**, **מִסְפָּה** provender.

סָפַד to lament, mourn, wail. **מִסְפָּד** lamentation, mourning, wailing.

סָפַח to adhere or join to. **מִסְפָּח** a scab adhering to the skin. **סָפִיחַ** corn, which, adhering to the ground after harvest, springs up spontaneously the next year. **מִסְפָּחוֹת** kerchiefs, Ezek. xiii. 18, 21. some ornaments worn close upon the head.

סֶפֶל a bowl or dish, Judg. v. 25. vi. 38.

סָפַן to ceil, Deut. xxxiii. 21. Jer. xxii. 14. Hag. i. 4. cover, 1 Kings vi. 9. vii. 3. 7. **סָפֹן** the ceiling, 1 Kings vi. 15. (**סָפֹן** hide, Deut. xxxiii. 19. where **ש** is for **ס**, or for **צ**.) **סָפִינָה** a ship or covered vessel, Jonah i. 5. or perhaps it means there the cabin.

סָפַק to smite, strike, or clap; to wallow, Jer. xlvi. 26. perhaps insolently to kick the ground as he lies in his vomit. **שָׁפַק** stroke, Job xxxvi. 18. where **ש** is put for **ס**. **סָפִקוֹ** his sufficiency, Job xx. 22. where **ס** is for **ש**.

סָפַר to recount, number and relate, tell or declare. **מִסְפָּר** number. **סוּפֵר** a writer, scribe, or notary. **סָפֵר** a book, a letter. **סָפִיר** Sapphire, a precious stone; connexion uncertain.

סָפַק to ascend or climb, Psal. cxxxix. 8.

סָקַל to put a criminal to death by stoning, to cast stones: to gather out stones, Isai v. 2. lxii. 10.

סָרַר to be refractory and stubborn.—**סָרִיז**, **סָרִיזָה** a brigan-

- dine, or coat of mail, Jer. xlv. 4. li. 3.—**סור** to depart or turn aside; to remove; take or turn away. **סר** heavy, i. e. disgusted, turning himself away, 1 Kings xx. 43. xxi. 4, 5. **סר** sour, Hosea iv. 18. i. e. turned off. **סרה** revolt, rebellion. **סורי** degenerate, Jer. ii. 21. and **סרה** wrong, Deut. xix. 16. i. e. removed or turned aside from what it should be. **סרת**, without, devoid of, or removed from, Prov. xi. 22. **סור** depart, for **סור** Hosea ix. 12.—**סיר** a pot or caldron. **סירי** thorns, Eccl. vii. 6. Isai. xxxiv. 13. Hos. ii. 6. Nahum i. 10. and **סירות** fish-hooks, Amos iv. 2. connexion uncertain.—**יסר** to correct, chastise, reprove, instruct. **יסור**, instruction, discipline, correction. **מסור** a bond; or toil, and **מסרה** the same, from **אסר** to bind.
- סרב** a nettle or briar, Ezek. ii. 6.
- סרה** to be redundant or superfluous: so, spreading or luxuriant, Ezek. xvii. 6. stretch beyond the length of another thing, or hang over, Exod. xxvi. 12, 13. exceeding, Ezek. xxiii. 15. abound with superfluities, Amos vi. 4, 7. vanished, rather become luxuriant, useless and proud, Jer. xlix. 7. remnant or surplus, Exod. xxvi. 12.
- סרן** the title of the lords or nobles of the Philistines: a plate, 1 Kings vii. 30. meaning and connexion uncertain. **סרין** a brigandine, see under **סר**.
- סרים** an eunuch, officer, chamberlain.
- סרעפ** a bough, Ezek. xxxi. 5.
- סרף** to burn, put for **שרף** in Amos vi. 10.
- סרפד** a briar, Isai. lv. 13.
- סתר** winter, Cant. ii. 11. taken from the Chaldean—**סתר** clothes, Gen. xlix. 11.—**סית** or **סית** to incite, persuade, entice. **סית** remove and take away, Job xlv. 16, 18.
- N. B. **סח** is for **סח** by transposition, in the Hippael of **סכל**, **סלל**, **ספף**, **ספח** and **סחר**.
- סחב** to stop or shut up; hidden, Psal. li. 6. **סחוב** a secret, Ezek. xxviii. 3.
- סתר** to hide or conceal: secret, hiding place, a covert. **מסתר** a secret place. **סתר** a protection or hiding,

Deut. xxxii. 38. סתר backbiting, Prov. xxv. 23. i. e. a tongue secretly blasting his neighbour's reputation.

ע

עב *thickness*, thicket : a thick plank or beam.—עבה to be or grow thick. מעבה עב, *thickness*.—עוב or עיב to cover with a thick cloud, Lam. ii. 1. עב a thick cloud, or the density at the extremity of the system.

עבד to *serve*, work, till : a servant. עבדה *service*, bondage. מעבד עבד work.

עבט a *pledge* ; to lend or borrow upon pledge, Deut. xv. 6. xxiv. 10—13. to turn awry, distort, or break rank, Joel ii. 7. perhaps from or for עבת formed by a Chaldee derivation, in changing letters of the same organ.

עבטי thick clay, Hab. ii. 6. compounded of עב *thick* and טיט *clay*.

עבר to *pass*, pass on, pass through, pass over, pass away, pass by, pass beyond, or transgress : (to make a partition by bars passing across, 1 Kings vi. 21.) a passage or side ; beyond, on the other side. עברה a ferry boat, 2Sam. xix. 18. מעברה a ford or passage. בעבור because or for the sake of, expressive of the transition or passage from the cause to the effect. הותעבר to be exceedingly angry, i. e. transported beyond one's self with rage. עברות, עברה wrath or rage exceeding all bounds or restraint. עבור corn of the past year, Josh. v. 11, 12. עבר rendered in Job xxi. 10. to gender, means the passing or suffering to pass the seed.

עבש to be *rotten*, Joel i. 17.

עבת to *wreath* or *twist together* ; wreathen, bushy ; a thick bough or branch : a cord or rope formed by twisting : to wrap up or involve, Micah vii. 3.

ענה to *stay* or *abstain*, Ruth i. 13.—עון to *bake* cakes, Ezek. iv. 12. מעון, ענה a cake : a feast, Psal. xxxv. 16.

ענה to *dote* upon, Ezek. xxiii. 5, 7, 9, 12, 16, 20. ענבה inordinate love, Ezek. xxiii. 11. ענבים lovers,

Jer. iv. 30. much love, Ezek. xxxiii. 31. very lovely, Ezek. xxxiii. 32. עונב an organ, charming the ear with melodious sounds. To be *charmed* or *delighted with*, seems to be the radical idea.

עגלה to be *round* or *circular*. עגיל a round ear-ring. עגלה a chariot, waggon, or cart, going upon wheels. מעגל a way or path, properly made by the track of the wheels: a trench, or the place where the carriages were laid, 1 Sam. xvii. 20. xxvi. 5, 7. עגל a young bull, a calf or heifer: so called perhaps because fit for the waggon, and to tread out the corn in a circular motion: or because an emblem of fire, the great circulator. מעגליך thy paths, Psal. lxxv. 11. perhaps, thy circulators.

ענם grieved or *anxious*, Job xxx. 25.

ענן to *stay* for, Ruth i. 13.

ענור a *crane*, a bird of passage, rendered swallow, Isai. xxxviii. 14. Jer. viii. 7.

עד, עד, עדן unto a place, or until a time: while, as yet; forever, eternity. The radical idea seems to be to *pass on*, either to a specified point of time or place, or to pass on without any limited end, when no period is mentioned.—ערה to *deck* or *adorn*. ערי ornaments. (ערה or עוד to pass by, Job xxviii. 8. take away, Prov. xxv. 20. rob, Psal. cxix. 61 עד a prey, Gen. xlix. 27. Isai. xxxiii. 23. Zeph. iii. 8. ערים filthy or torn, Isai. lxiv. 6. These significations are thought to be taken from the Chaldee sense of the root.)—ערי mouth, Psal. xxxii. 9. ciii. 5—עיד to *support*, Psal. xx. 8. cxlvi. 9. cxlvii. 6—עוד to support by evidence, to testify, protest or bear witness. עד a witness. עד, עדות, העודה a witness or testimony. עוד, עד a particle denoting the standing or continuance of a person or thing, and the repetition of an action; rendered yet, again, moreover, any more, while, and the like.—יער to *appoint* by proper authority or mutual agreement, to betroth, assemble, meet. עדה an appointed assembly, company, or congregation. מועד a set time, solemnity, solemn feast or assembly.

עד to *delight*, delight. **עדינה**, **עדנה** pleasure. **מעדנים** delicacies. **מעדנות** delicately, 1 Sam. xv. 32. sweet influences, Job xxxviii. 31.

עדר to *remain as an overplus*.

עדר to *hoe*, i. e. to draw together adjacent earth about the roots of vines, Isai. v. 6. vii. 25. **מערר** a hoe or spade, Isai vii. 25. As this occasions a deficiency of earth around, hence **נעדר**, in the passive, means to be deficient, lack or fail : and as the earth is thus drawn together in regular collections; hence perhaps **עדר** means an orderly collection of cattle, a stock or drove : and keeping the rank in an army, 1 Chron. xii. 33, 38.

עיש some kind of *pulse*, rendered lentiles; which being boiled makes a pottage of the colour of chocolate; this was Esau's red pottage. Gen. xxv. 34. 2 Sam. xvii. 28, xxiii. 11. Ezek. iv. 9.

יער to *clear away*, Isai. xxviii. 17. **יעים** shovels.—**עיר**. See **ע**.

עור to *turn away*, to make crooked, to pervert, act perversely, commit iniquity : to be troubled or bowed down, Psal. xxxviii. 6. Isai. xxi. 3. i. e. to be distorted. **עור** perverseness. **עון** iniquity and punishment for it. **עושים** perversenesses, Isai. xix. 14.

Look for **עוב**, **עון**, **עור**, **עול**, &c. leaving out the middle **ו**.

עז a *goat*. **עזאול** Lev. xvi. 8, 10, 26. the scape goat : from **עז** a goat, and **אול** to go away, or wander about. **עז** and **עזו** to *strengthen*, prevail, harden, be strong or mighty. **עז**, **עזו** strength, power. **מעז**, **מעזון** fortress, forces, strength. **עזניה** the strong black eagle, Lev. xi 13. Deut. xiv. 12. rendered osprey.—**עז** to *gather together* for safety, Exod. ix. 19. Isai. x. 31. Jer. iv. 6. vi. 1.—**יעז**, **נעז** fierce or strong, Isai. xxxiii. 19.

עזב to *leave*, forsake, leave off : to dispatch and finish an affair, as it may be rendered, Neh. iii. 8. iv. 2. Exod. xxiii. 5. **עזבון** wares left at a market town to be exchanged for others, Ezek. xxvii. 12, 14, 16, 19, 22, 27, 33.

עזק to *fence round*, Isai. v. 2.

עזר to *help*, succour. **עזרה**, **עזר** an help. **עזרה** the great

court of the temple, 2 Chron. iv. 9. vi. 13. the settle or inbenching of the altar, Ezek. xliii. 14, 17, 20. xlv. 19. both these may be so called, as they were an help to those that stood on them.

עט a *pen*.—עטה to *cover* or put on : turn aside as one ashamed or veiled, Cant. i. 7. מעטה a garment, Isai. lxi. 3.—יעט to *cover*, Isai. lxi. 10.—עית to *attack* or *fly upon fiercely*, 1 Sam. xiv. 32. xv. 19. xxv. 14. a ravenous bird or beast.

עטר the *bat*, Lev. xi. 19. Deut. xiv. 18. Isai. ii. 20.

עטין breast or *milk pail*, Job xxi. 24.

עטן to *cover* or be *covered over*, overwhelmed, faint, swoon : be feeble, Gen. xxx. 42. מעטפות mantles, Isai. iii. 22.

עטר to *crown*, compass. עטרה, עטרה a crown.

עטש sneezings, Job xli. 18.

עיה a heap or *hillcock* ; a grave, Job xxx. 24.

Look for עיב, עיז, עיט, עיב, עין, &c. leaving out the middle י.

עכר the *mouse*, Lev. xi. 29. 1 Sam. vi. 4, 5, 11, 18. Isai. lxvi. 17.

עכביש a *spider*, Job viii. 14. Isai. lix. 5.

עכס to make a *tripping* motion with the feet, Isai. iii. 16. trinkets about the feet to make or discover a tripping motion in the gait, Isai. iii. 18. The stocks, Prov. vii. 22. but this passage may better be thus rendered : As a foolish animal trippeth or skippeth into the toils.

עכר to *disturb*, trouble, stir. נעכרת, עכור trouble.

עכשנב the *asp* or adder, Psal. cxl. 3.

עלה to *ascend*, to go or come up ; climb or mount up ; take or offer up ; spring, leap, rise, get, bring, cast, carry, fetch, set, light, or *lift up* ; to grow, excel, increase ; and the like. על on high. עלה a burnt offering ascending up in a flame or smoke ; an ascent. מעל, מעלה uppermost, most high. עלית a step, stair, degree ; above, upon, upward. למעלה, מלמעלה the same.—על, עלי a preposition, upon, above, besides, unto, over, and the like. עליה a chamber or upper room. העלה an aqueduct, trench,

water course or conduit, which receiveth or leadeth a stream of water up to a certain place. עלי a pestle which worketh above and upon the body bruised by it, Prov. xxvii. 22. רעלה a cure or healing, being the advancing and restoring of health. Jer. xxx. 13. xlv. 11. עלה a leaf, branch, or shoot, ascending up out of and growing upon a tree.—עול, על a yoke being above or laid upon the neck : As it has the idea of slavery and oppression : hence to act unjustly, to be oppressive and wicked : iniquity or injustice. עולה, עולה unrighteousness, iniquity. עיל unjust.—עול to bring up, to be with young, or to nurse and suckle ; an infant. עול מעולל, רעלול, עולל, עויל, עולה, עול child, babe, sucking child.—מעיל an upper garment, or surtout.—עלל to do, accomplish, perform, affect, i. e. to come up or reach to any thing ; (defile or bring into the dust, Job xvi. 15, taken from the Chaldee sense of the word.) מעלל, עלילה a work, action, occasion, doing. רעלל delusion or device, Isai. lxvi. 4.—עלל to glean grapes, by ascending the vines a second time. עללות gleanings. עליל a furnace or crucible wherein the dross of metal being separated by the action of fire is made to ascend, Psalm xii. 6.—הרעלל in Hithpael to exalt one's self, as it may be rendered in all the places ; though rendered, wrought, Exod. x. 2. 1 Sam. vi. 6. practice, Psal. cxli. 4. mock, Numb. xxii. 29. Jer. xxxviii. 19. abuse, Judg. xix. 25. 1 Sam. xxxi. 4. 1 Chron. x. 4.—על to profit or ascend in any advantage : a wild goat, which climbs up and frequents the highest mountains.

עלנ to stammer, Isai. xxxii. 4.

עלז to exult, or rejoice with exultation. עליוז joyous, rejoicing.

עלט the twilight, Gen. xv. 17. Ezek. xii. 6, 7, 12.

עלם to hide or conceal. רעלמה what is hidden or secret. עלם a young unmarried man, who lives at home in an obscure or concealed state. עלמה a virgin.

עלומים youth. עולם, עולם time indefinite, hidden

or concealed from man as to its duration or length, ever, perpetual, of old, everlasting ages. עלמות in the title of Psalm ix. seems compounded of על over and מות death.

על to rejoice or *exult*, Job xx. 18. חתעלם solace or delight one's self, Prov. vii. 18. נעלסה Job xxxix. 13. spoken of the wing of an ostrich, which has an exulting agitation.

עלע to suck up or rather *swallow down*, Job xxxix. 30. the same as לווע.

עלף to *cover all over*, Cant. v. 14. Gen. xxxviii. 14. to faint or be overwhelmed, Isai. li. 20. Ezek. xxxi. 15. Amos viii. 13. Jonah iv. 8.

עלץ to *exult* or rejoice, the same as עלז above.

עלק the *horseleach*, Prov. xxx. 15.

עם to *hide*, Ezek. xxviii. 3. xxxi. 8. יעם dim, obscured or sullied, Lam. iv. 1. this sense may be taken from the Chaldee.—עם a people, a collection or society of men. עם a preposition, with, unto, and the like.—עם collected strength or force, Isai. xi. 15. The radical idea, *to be associated*.

עמד to *stand*, stand still, cause to stand, appoint, support, and the like. עמדי with me, or standing near me. עמוד a pillar. עמדה a standing. מעמד station, attendance, office.

עמל to *labour or toil*; afflictive labour, travail, weariness, misery; painful or laborious, Psal. lxxiii. 16. trouble, perverseness, mischief, and a wicked person, as causing trouble.

עמס to *load*; borne or sustained, Isai. xlvi. 3. עמסה a load or burden, Zech. xii. 3.

עמק to be *deep*, profound, to sink deep: a valley. עמק, מעמק depth.

עמר to *pick up handfuls* after the reaper, Psal. cxxix. 7. עמר, עמיר a handful or sheaf. עמר an Omer, the tenth part of an Ephah, containing near three wine quarts, about the quantity of grain which a sheaf of corn yielded. התעמר to pick up gain or make merchandise, Deut. xxi. 14. xxiv. 7.

עמם to load, for עמם Neh. iv. 17.

עמך next to, or answerable to, over against. **כל עמך** in all points, Eccl. v. 16. i. e. answerably in all respects. **עמית** a neighbour or fellow. This is probably from **עם**, to be associated.

ענן a cloud. **ענן** to bring a cloud, Gen. ix. 14. to augur or divine by clouds, rendered to observe times. **ענון** an observer of times, soothsayer, enchanter. **ענה** to answer, to testify, to sing alternately. **מענה** an answer. **למען** for answer, for the sake of, because, therefore, to the end that.—**ענה** to afflict, humble. **עני** poor or humbled : affliction. **ענו** meek or afflicted. **ענוה** meekness, humility. **ענות** affliction, Psal. cxii. 24. **ענוה** heaviness, Ezra ix. 5. **ענין** travel or troublesome business, used only in Ecclesiastes. **ענה**, **עין** a furrow, 1 Sam. xiv. 14. Hosea x. 10. Psalm cxxix. 3. It is thought that the primary sense of this root is taken from a furrow ; as furrows correspond or answer to each other ; and as they may resemble or denote a depressed or afflicted state : and so both the idea of answering and afflicting are united in this idea ; or may not subserviency include both ?—**עון**, **מעון** a habitation ; dwelling, den. **עונה** duty of marriage or cohabitation. Exod. xxi. 10. (**עון** iniquity, &c. see **עוה**.)—**עין** the eye : sight, face : a colour, the object of sight : **עין**, **מעין** a well, fountain, or spring, which is like an eye to the ground. **עין** to eye or view attentively, 1 Sam. xviii. 9.—**ען** because, forasmuch as, i. e. in answer to. **יענה** the owl or ostrich, remarkable for their loud crying in answer to each other : derived from **ענה** to answer.

ענב a grape.

ענג to delight or take pleasure in. **הענוג** delight.

מענג, **ענג** delicate.

ענד to bind round, Job xxxi. 36. Prov. vi. 21.

ענה a branch or bough. **ענפה** full of branches, Ezek. xix. 10.

ענק a chain worn as an ornament and badge of honour, Judg. viii. 26. Prov. i. 9. Cant. iv. 9. to compass about as

with a chain, Psal. lxxiii. 6. furnish, Dent. xv. 14. i. e. honour him for his past services by supplying him liberally.

ענש to *punish by fine* or forfeiture: a fine or punishment. עסס to *tread down*, Mal. iv. 3. עסס juice forced out by treading, Cant. viii. 2. new or sweet wine, newly trodden in the press.

עוע perverseness, Isai. xix. 14. from עוה.

עע to *raise up*, Isai. xv. 5.

עף to *turn or whirl about*: so, to brandish, Ezek. xxxii. 10. to fly: a fowl. To set upon or rather fly eagerly upon, Prov. xxiii. 5. to shine forth, or rather to be brisk and active, Job xi. 17. מעוף, מועף dimness, Isai. viii. 22. ix. 1. עיפה, עפתה darkness, Job x. 22. Amos iv. 13. alluding to darkness or dimness of sight occasioned by a vertigo or dizziness of the head. עפעפי the eye-lids, having a quick constant motion.—עף and עף to be very *weary or faint*, through fatigue or want of refreshment. עף such swiftness as might occasion weariness, Dan. ix. 21. חועפות weight of silver, Job xxii. 25. height of hills, Psal. xc. 4. strength, Numb. xxiii. 22. xxiv. 8. meaning in general, that which exercises the strength, so as to occasion fatigue and fainting.—עפא a leaf or branch *turned about* or waved to and fro by the wind, Psal. civ. 12.

עפל to be *lifted up*, Hab. ii. 4. presume, Numb. xiv. 44. a tower or fort, i. e. an eminence. עפלי emeralds or the piles, painful protuberances in the fundament.

עפר *dust*, mortar, earth, rubbish, powder; to cast dust. 2 Sam. xvi. 13. עופרת lead, having a great admixture of earthy particles and being ready calcined into powder. עפר a young hart or roe, Cant. ii. 9, 17. iv. 5. vii. 3. viii. 14. Connexion uncertain.

עץ a *tree*, wood, timber, stick, stalk.—עצה to *shut or fix* steadily, Prov. xvi. 30. the back bone, or os sacrum, being firmly fixed, Lev. iii. 9.—עץ or עץ to *consult*, to give or take counsel. עצה, מעצה counsel.

עצב to *aggrieve*, vex: to wrest or torture, Psal. lvi. 5. an idol bringing grief and distress instead of succour to

their worshippers: to idolize, Jer. xlv. 19. עצב, עצבה, עצבון, עצבה sorrow, labour, grief.

עצד, מעצד an *ax*, Isai. xlv. 12. Jer. x. 3.

עצל to be *slothful*, a sluggard. עצלה, עצלות sloth, idleness.

עצם *the main substance of any thing*: a *bone*, being the strongest or most substantial and durable part of the body: to be or become mighty, strong, prevalent; might: break the bones, or bone him, Jer. l. 17. the self-same; to shut strongly, Isai. xxix. 10. xxxiii. 15. עצמה strength, Isai. xl. 29. Nahum iii. 9. abundance, Isai. xlvii. 9. תעצמות power, Psal. lxxviii. 35.

עצר to *restrain*, retain, stop, shut up, refrain; to retain strength; to reign or restrain by power, 1 Sam. ix. 19. 2 Chron. xiv. 11. magistrate or possessor of restraint, Judges xviii. 7. barren or restrained, Prov. xxx. 16. oppression or violent restraint, Psal. cvii. 39. prison, Isai. liii. 8. מעצור restraint or rule, 1 Sam. xiv. 6. Prov. xxv. 28. עצרה, עצרת a solemn assembly or day of restraint from labour.

עקה, מעקה a *battlement*, or parapet wall encompassing the roof of a house, Deut. xxii. 8.—עוק or עיק to be *hard loaded* or pressed, Amos ii. 14. עקת oppression, Psal. lv. 3. מועקה affliction, Psal. lxvi. 11.

עקב the *heel*, foot-step, print of the heel: to take by the heel, Hosea xii. 3. stay or detain, Job xxxvii. 4. crooked, or trodden into holes or inequalities, Isai. xl. 4. polluted or trampled with blood, Hosea vi. 8. to trip up the heels or supplant, Gen. xxvii. 36. Jer. ix. 4. deceitful or supplanting, Jer. xvii. 9. עקבה subtilty, 2 Kings x. 19.—The heel, end, or extremity of a thing, Psal. cxix. 33, 112. at last or in the end, Gen. xlix. 19. because, or in consequence of; a reward; liers in wait, i. e. the extremity or rear, Josh. viii. 13.

עקר to *bind*, Gen. xxii. 9. shearing or rather binding, 2 Kings x. 12, 14, ring-straked, bound round as it were with a different colour, Gen. xxx. 35, 40. xxxi. 8, 10, 12.

עקל *wrong or wrested*, Hab. i. 4. עקלתון *crooked*, Isai. xxvii. 1. עקלקלות *by, or crooked ways*, Judg. v. 6. Psal. cxxv. 5.

קק *to root up or extirpate*, Eccl. iii. 2. Zeph. ii. 4. to hough or hamstring horses, and for a male or female to be barren; which in effect is equivalent to extirpation: digged down; viz. a wall, Gen. xlix. 6. perhaps better to render it, They extirpated a prince. The root or stock of a family, Lev. xxv. 47.

קרב *a scorpion*.

קש *to pervert*, be or make perverse, froward, crooked, עקשות *frowardness*. מעקשים *crooked things*, Isai. xlii. 16.

קרה *to uncover*, make naked, or bare; to spread or make conspicuous, Psal. xxxvii. 35. to uncover by pouring out or emptying. ערוה, עריה, מער, מעור *nakedness*. מער *proportion, or bare vacant space*, 1 Kings vii. 36. מערה *meadow*, Judg. xi. 33. and ערות *paper reeds*, rather meadows, open naked tracts of land, Isai. xix. 7. עור *the naked skin*.—עירי *childless, naked or destitute of children*.—עור *to stir up*, raise up, wake. ער *a master, him that exciteth or waketh*, Mal. ii. 12. ער *an enemy, one stirred up to oppose*. עורי *excite or raise up*.—עור *to make blind*. עורון *blindness: connexion uncertain*.—עיר, ער *a city*. עיר *a foal or colt: connexion uncertain*.—יער *a wood or forest: honeycomb, rather pure wood honey*, 1 Sam. xiv. 27. Cant. v. 1.—ערער *utterly broken down or made naked*, Jer. li. 58. *destitute, or stripped naked*, Psal. cii. 17. *a heath, rather a blasted tree stripped of its foliage*, Jer. xvii. 6. xlviii. 6. *derived from קרה to be naked*.—מער, מערה *a den or cavern: here מער is the root*.

רב *to mix or mingle*; the evening when the darkness mixes with the light; to be darkened or dusky, Isai. xxiv. 11. to intermeddle with; to become surety or engage for another, whereby one is interwoven with another; to mortgage, Neh. v. 3. the woof, which in weaving is intermixed with all the threads of the warp: a mixed multitude, a swarm; to trade, wherein dealers

are interwoven in buying and selling : to be sweet and pleasant, which results from a mixture of most grateful ingredients : a raven frequenting deserts : the willow, whose leaves are green on one side and whitish on the other, so of a mixed colour. **ערבה** a plain or wilderness, where the vegetables are in a mixed, confused state. **ערבה**, **ערבון** a pledge. **מערב** market, merchandise ; the evening, the west. **תערבות** pledges or hostages, 2 Kings xiv. 14. 2 Chron. xxv. 24. **ערבות** the heavens or mixtures, Psal. lxviii. 4.

ערב to *pant for water when dry and thirsty*, Psal. xlii. 1. Joel i. 20. **ערוגה** a ridge or raised bed, upon which vines &c. are planted, and which being dry require to be watered, Cant. v. 13. vi. 2. Ezek. xvii. 7, 10.

ערוו a *wild ass*, Job xxxix. 5.

ערך to *order*, ordain, set in order or array, keep rank, direct, prepare ; to reckon up in order, estimate, value, compare : could handle, rather were ordered being completely armed, 1 Chron. xii. 8. **העריך** to make an order or to tax, 2 Kings xxiii. 35. **ערך** estimation, taxation : a suit, set or order of garments, Judg. xvii. 10. proportion or orderly disposition of parts, Job xli. 12. price, Job xxviii. 13. **מערך** preparation or ordering, Prov. xvi. 1. **מערכה** a row, army or rank.

ערל uncircumcised. **ערלה** the *foreskin* ; or *superfluous incumbrance* : to count uncircumcised, Lev. xix. 23. to have the foreskin uncovered, Hab. ii. 16.

ערם, **ערום**, **עירם** to be *naked or stripped* ; and as men stripped naked for their work, act with the greatest agility : hence the word denotes readiness of mind, and so means to be prudent and subtle. **ערמה**, **ערם** a heap, properly an heap of naked corn stripped of the straw and chaff, **נערם** gathered together into an heap, Exod. xv. 8. **ערמה** prudence, craftiness. **מערם** naked, 2 Chron. xxviii. 15. **ערמון** the plane or chesnut tree, whose bark is apt to crack and leave the wood of the tree naked, Gen. xxx. 37. Ezek. xxxi. 8.

ערס, **ערת**, **עריסות** masses of *dough*, Numb. xv. 20, 21, Neh. x. 37. Ezek. xlv. 30.

עֲרֵךְ the *back part of the neck* : to break or cut off the neck : break down or behead, Hosea x. 12. to distil or drop, Deut. xxxii. 2. xxxiii. 28. because through the hinder part of the neck by means of the medulla spinalis subtile juices are continually distilling from the brain.

עֲרִיפִים the heavens or defluations, Isai. v. 30.

עֲרַפֵּל *thick darkness*, dark.

עָרַץ to break or *tear to pieces violently*, Job xiii. 25. Isai. ii. 19, 21. to oppress, Psal. x. 18. to break the mind or terrify, to fear, be afraid or affrighted : to prevail or render one's self dreadful, Isai. xlvii. 12. **עָרִץ** dreadful or terrible. **עָרוץ** a cleft or fissure, Job xxx. 6. **מַעְרָצָה** **מַעְרִץ** terror, dread.

עָרַץ to fly or *move swiftly*, Job xxx. 3. **עֲרִיקִים** the sinews or arteries through which the blood moves swiftly from the heart, Job xxx. 17.

עָרֵשׁ a *bedstead*, bed or couch.

עָשָׂה to consume or *waste away*, Psal. vi. 7. xxxi. 9, 10. **עַשׂ** a moth.—**עָשָׂה** to *act*, do, make, work, execute, prepare, offer, produce and the like : it meaneth any kind of action, and is to be understood as the case to which it belongeth may require : to bruise or handle, Ezek. xxiii. 3, 8, 21. do, i. e. do justice to or undo, Zeph. iii. 19. **מַעֲשֵׂה** work, doing, and the like.—**עוֹשֶׂה** assemble or form yourselves, Joel iii. 11.—**עֵשׂ**, **עֵשׂ** *Arcturus*, Job ix. 9. Job xxxviii. 32. thought to mean the north pole, which the stars in our hemisphere turn about ; or Jupiter with his satellites ; or else the matter of the heavens in the condition of fire.

עֵשֶׂב *herb*, herbage, grass.

עָשָׂן to *smoke* ; smoke.

עָשָׂן to *press upon*, oppress, defraud : to drink up : rather, is loaded with, Job xl. 23. **עָשָׂן**, **מַעֲשָׂן** oppression.

הִתְעַשָּׂן to contend or press upon each other, Gen. xxvi. 20.

עָשָׂר to become or make *rich* : riches. **עָשִׂיר** rich.—**עָשָׂר**, **עָשָׂר** ten, the rich number including all the units under it. **עָשִׂים** twenty. **עָשִׂיר** an instrument of ten strings. **עָשִׂירִי** tenth. **עָשִׂירִי** a tenth-deal. **מַעֲשֵׂר** tithes.

עשת to be in an *improved or advanced state*; found in *Jef.* v. 28. shine, i. e. are improved. **התעשת** think upon with advanced extraordinary kindness, *Jonah* i. 6. **עשות** bright, i. e. best or most improved, *Ezek.* xxvii. 19. **עשת** the same, *Cant.* v. 14. **עשתות** raised, or lofty thought, *Job* xii. 5. **עשתנת** most improved thoughts or designs, *Psal.* cxlvi. 4.—**עשתי** this word is always joined with **עשר** ten, and so signifies eleven or eleventh, being one advance upon ten.

עשתר a *flock*, *Deut.* vii. 13. xxviii. 4, 18, 51. **עשתרת** *Ashteroth*, an idol worshipped by the Philistines and Sidonians.

עו to *time* or speak in season, *Isai.* l. 4. **עת** time, season, **עתה** now, at this time. **עתי** fit, or opportune, *Lev.* xvi. 21. **עוה** the same in sense with **עוה** and perhaps only a dialectical variation from it; to be or make *crooked*, perverse, to pervert or subvert, deal perversely with. **התעוה** bow or bend one's self, *Eccl.* xii. 3. **עוהה** wrong, *Lam.* iii. 59.

עטר to make fit or *ready*, *Prov.* xxiv. 27. *Job* xv. 28. **עתיך** ready. **עטרות** things intended or prepared, *Deut.* xxxii. 35. **עטרות** treasures or stores in readiness for use, *Isai.* x. 13. **עטרים** he-goats full grown and the best prepared for every use and office: chief-ones, *Isai.* xiv. 9.

עמם darkened or *burnt up*, *Isai.* ix. 19.

עק to *transfer* or remove: to transcribe, *Prov.* xxv. i. to remove on still from time to time in the same state, and so means to wax old, *Psal.* vi. 7. *Job* xxi. 7. **עתיק**, **עק** durable, ancient, *1 Chron.* iv. 22. *Prov.* viii. 18. *Isai.* xxiii. 18. stiff, *Psal.* lxxv. 5. hard things, *1 Sam.* ii. 3. *Psal.* xxxxi. 18. xciv. 4.

עתר to entreat by a multitude of words. To multiply words, *Ezek.* xxxv. 13. **עתי** my suppliants; *Zeph.* iii. 10. **נעטר** deceitful, rather frequent or earnest, *Prov.* xxvii. 6. **עתר** thick, abundant and fragrant, *Ezek.* viii. 11. **ערת** abundance, *Jer.* xxxiii. 6. The radical idea seems to be *abundance accompanied with sweetness*.

פ

פאַך a corner, end, or extremity, side, quarter.: to scatter into corners, Deut. xxxii. 26. **פאַ** here, Job xxxviii. 11. put for **פה**.

פאַר to adorn, beautify, glorify: an ornament, tire or bonnet, beauty. **פאַרפאַר** beauty, honour, glory, beautiful, glorious. **פאַר** a bough or branch of a tree, which constitutes its ornament and beauty. **פאַר** to go over the boughs, Deut. xxiv. 20. **פאַר** rendered blackness, Joel ii. 6. Nahum ii. 10. but may mean *beauty*; for the places may be read thus, All faces shall draw in or withdraw their shining or beauty.

פונ to intermit, Psal. lxxvii. 2. Hab. i. 4. to faint or be in a swoon, when life itself seems to suffer an intermission, Gen. xlv. 26. Psal. xxxviii. 8. **פונת**, **פונות**, intermission, Lam. ii. 18. iii. 49.—**פני** green figs, Cant. ii.

13.

פגל abominable, as not fit to be eaten.

פגע to meet with, reach to; rush or fall upon in an hostile manner, or to entreat in a friendly manner: an occurrent or chance, 1 Kings v. 4. Eccl. ix. 11. **מפגע**, a mark or object of resentment, Job vii. 20. **הפגיע** to lay, or make to meet upon, Isai. liii. 6. to make intercession, Isai. liii. 12.

פגר to be exhausted or faint, 1 Sam. xxx. 10, 21. a dead carcase exhausted of life.

פגש to meet, as one meeteth another upon the road, to meet together.

פרה to redeem by power or price. **פרת**, **פרות**, **פרין**, redemption, ransom.—**פיר** ruin or destruction, Job xxx. 24. xxxi. 29. Prov. xxiv. 22.

פרן a palace, Dan. xi. 45.

פרע deliver, Job xxxiii. 24.

פרר fat, Lev. i. 8, 12. viii. 20.

פה here, hither. **מפה** or **מפו** on this or that side.—**פי** or **פה** a mouth; an edge of a sword: a portion or part, Deut. xxi. 17. 2 Kings ii. 9. Zech. xiii. 18. (**על-פי**),

כפי according to; where פי seems to be only a syllabic adjection.) פיפיות edges, Psal. cxlix. 6. teeth of an instrument, Isai. xli. 15.—יפה to be *fair* or beautiful. יפי beauty. יפיפה to be exceeding fair, Psal. xlv. 2. תפוח baken pieces, Lev. vi. 21. תפחו bake thereof, 1 Sam. xxviii. 24. both from אפח to bake, the radical א being dropped.

פו. See under פה.

Look for פוג, פוח, פוך, פול, פון, &c. leaving out the middle ו.

פוז the *best fine gold*. אופוז Uphaz, the name of the country producing it, Dan. x. 5. Jer. x. 9.—פוז to be consolidated or made *strong*, Gen. xlix. 24. exert the strength in leaping, 2 Sam. vi. 16,

פוז to scatter.

פחח to *expand or spread out* a snare, to insnare, Prov. xxix. 8. Isai. xlii. 22. פח a snare. פחים thin plates expanded by beating, Exod. xxxix. 3. Numb. xvi. 38.—פחה a *prefect*, governor, captain or deputy.—פוח to *breathe or blow*, Cant. ii. 17. iv. 6, 16. Ezek. xxi. 31. to puff at, Psal. x. 5. to breathe out or utter lies, Prov. vi. 19. xiv. 5. xix. 5, 9. פיה ashes of a furnace that may be blown away with the breath, Exod. ix. 8, 10.—נפח to *breathe or blow*: to puff or snuff at, Mal. i. 13. נפוח seething, boiling pot sending out a vapour, Job xli. 20. Jer. i. 13. מפח giving up, or breathing out, Job xi. 20. מפה the bellows, Jer. vi. 29.—יפה to *break out* in a way of fulfilment, Hab. ii. 3. to break out in a threatening, Psal. xxvii. 12. in lamenting, Jer. iv. 31. and as the morning light, Cant. ii. 17. iv. 6.

פחד to *tremble or shake for fear*, or be afraid. פחד, פחדה fear.—The testicles, or penis of the Hippopotamus or Behemoth, Job xl. 17. Connexion uncertain.

פוז to be *light or unsteady*, Gen. xlix. 4. Judg. ix. 4. Zeph. iii. 4. פחזות lightness, Jer. xxiii. 32.

פחם *coals*, Prov. xxvi. 21. Isai. xlv. 12. lvi. 16.

פחת a *pit*. פחתת a deep, pitted fret of the leprosy, Lev. xiii. 55.

פטרה the *Topaz*, a gem, Exod. xxviii. 17. xxxix. 10. Job xxviii. 19. Ezek. xxviii. 13.

פֶּטֶר to *open* : let out, Prov. xvii. 14. slip away, 1 Sam. xix. 10. free or at liberty, 1 Chron. ix. 33. dismiss or set open and free, 2 Chron. xxiii. 8. a firstling which openeth the matrix. פֶּטוּרִים openings, 1 Kings vi. 18, 29, 32, 35.

פֶּטֶשׁ a *hammer*, Isai. xli. 7. Jer. xxiii. 29. l. 23.

פִּי a *mouth*, see under פֶּה.

Look for פִּיר and פִּים leaving out the middle י.

פֶּכֶה to *trickle or run out*, Ezek. xlvi. 2. פֶּךְ a vial or box ; a small vessel with a narrow mouth to hold oil and pour it out by drops in a small quantity at once, 1 Sam. x. 1. 2 Kings ix. 1, 3.—פֶּךְ *beautiful painting*, 2 Kings ix. 30. Jer. iv. 30. glittering, as it were painted, 1 Chron. xxix. 2. fair colours, Isai. liv. 11. It is thought that this painting was performed by lead ore, the powder of which being drawn through the eye-lids over the ball of the eye, tinged the hair and edges of the eye-lids with a sooty colour, and was judged to give a wonderful gracefulness to persons of all complexions.—נֶפֶךְ the *Emerald*, Exod. xxviii. 18. xxxix. 11. Ezek. xxvii. 16. xxviii. 13.

פָּלַל to judge or *arbitrate* : to think, i. e. arbitrate or decide a thing in one's own mind, Gen. xlviii. 11. to execute judgment, or compose and decide an affair, Psal. cvi. 30. פָּלִיל an arbitrator or judge. פָּלִילָה judgment or arbitration, Isai. xvi. 3. xxviii. 7. הִתְפַּלֵּל to arbitrate or advocate for one's self ; i. e. to entreat, pray. תְּפִלָּה a prayer. עוֹן פָּלִילִים an arbitratory crime, which any arbitrator would condemn, Job xxxi. 11, 28.—פָּלַח to *separate* or set apart in a distinguishing manner : to show or distinguish, Psal. xvii. 7.—פֹּל *beans* or some kind of pulse, 2 Sam. xvii. 28. Ezek. iv. 9.—נָפַל to *fall*. הִפִּיל let fall, cause to fall, cast down, &c. נָפַל a fallen, untimely birth, Job iii. 16. Psal. lviii. 8. Eccl. vi. 3. נְפִילִים giants, causing others to fall, Gen. vi. 4. Numb. xiii. 33. מָפַל the refuse or fallings, Amos viii. 6. מְפָלִי flakes or fallings, Job xli. 23. מְפָלָה a ruin or fall : fallen carcase, Judg. xiv. 8.—פֶּלֶא, נִפְלֵא, פֶּלֶא *wonder, wonderful, wonderful*

- work, to act wonderfully. **נפליתי** I am wonderfully made, Psalm cxxxix. 14. **מפלאות** wonderful works, Job xxxvii. 16. **פלא** for **פלה** to separate, Numb. vi. 2. to perform, accomplish or distinguish, i. e. make a distinguished vow. Lev. xxii. 21. Numb. xv. 3, 8. to make a singular or distinguished vow, Lev. xxvii. 2. — **פלני** such an one, Ruth iv. 1. such and such, 1 Sam. xxi. 2. 2 Kings vi. 8. It is a fictitious word used by the Hebrews, when they did not choose to mention the name of a person or place; and is always joined with **אלמני**. — **פלמני** that certain, Dan. viii. 13, a word of the same meaning and use: derived from **פלה** to separate, or be secret and **ני** me, i. e. secret from me, or I know not, just as in English we say; such an one, what d'ye call him.
- פלג** to *divide*, **פלגה**, **פלגה**, **פלגה** a division, a river. **פלגש** and **פילגש** a concubine.
- פלד** a torch, Nahum ii. 3.
- פלח** to *cut*, Psal. cxli. 7. shred, 2 Kings iv. 39. cleave, Job xvi. 13. strike through, Prov. vii. 23. to bring forth by parting asunder, Job xxxix. 3. a piece or fragment.
- פלט** to *escape*, deliver: to bring forth or be delivered of, Job xxi. 10. **פליט** one that has escaped. **פליטה**, **פלט**, **מפלט** deliverance, escape.
- פלך** a staff, 2 Sam. iii. 29. a distaff, Prov. xxxi. 19.— a part or district, Neh. iii. 9, 12, 14—18. This sense may be taken from the Chaldee meaning of the root.
- פלמני** and **פלני** see under **פלא**.
- פלס** to *weigh*, level, ponder: a weight or scales, Prov. xvi. 11. Isai. xl. 12.
- פלץ** to *tremble*, or have a tremulous motion, Job ix. 6. **פליצות** tremor, terror, Job xxi. 6. Psal. lv. 5. Isai. xxi. 4. Ezek. vii. 18. **מפלצת** an idol, a frightful thing producing terror to its votaries, 1 Kings xv. 13. 2 Chron. xv. 16. supposed to be the image of *Priapus*. **תפלצות** terribleness, Jer. xlix. 16.
- פלש** to *roll or wallow in*. **מפלשי** balancings or involutions, Job xxxvii. 16.

פִּסַּח *collaps* of fat, Job. xv. 27.

פָּנָה to *turn*, turn towards, look at, respect, regard; turn or look back. פָּנִים faces, face. לִפְנֵי before, or to the face of. לִפְנֵי before, aforetime. מִלְּפָנִים within, 1 Kings vi. 29. פְּנִימָה, פְּנִימִי within, inner, meaning the inside of a book or house, which faceth the spectator.—פָּנָה to turn out, Zeph. iii. 15. to prepare, i. e. to empty or clear from incumbrance. פֶּנֶה the corner or turning point of any square body. - פְּנוֹת corners: chief persons, being the chief support of a community, as the corner stone is of an house, Judges xx. 2. 1 Sam. xiv. 38. פֶּנֶה corner, Zech. xiv. 10.—פְּנִינִים rubies or pearls, cut into several little faces and corners.—פֹּן to be distracted, turning this way and that as in great distress, not knowing which way to turn one's self, Psalm. lxxxviii. 15. hence פֶּן a particle of doubt or caution, lest.

פַּנָּג *Pannag*, some delicate spice or ointment, Ezek. xxvii. 17.

פָּנַק to *educate delicately*, Prov. xxix. 21.

פָּסַס to fail or be *diminished*, Psalm xii. 1. פֶּסֶת a handful or small quantity, Psalm. lxxii. 16. פִּסְסִים small pieces, stripes or shreds of divers colours, Gen. xxxvii. 3, 23, 32. 2 Sam. xiii. 18, 19.

פָּסַג to *take a distinct survey*, Psalm xlviii. 13. פֶּסֶג *Pisgab*, the high mountain which gave *Moses* a prospect of the land of Canaan.

פָּסַח to *leap over*; to pass over; the passover and its offering: limping or lame: to become lame, 2 Sam. iv. 4. to halt or leap from side to side, 1 Kings xviii. 21. to leap up and down, 1 Kings xviii. 26.

פָּסַל to *cut or hew*. פֶּסֶל, פִּסְלִיל a carved or graven image: a quarry where stones are cut out and hewed, Judges iii. 19, 26.

פָּעַח to *shriek* or cry out, Isai. xlii. 14. אֶפְעָח a viper or adder, Job xx. 16. Isai. xiv. 29. lix. 5. so called from the shrillness of its hissing. אֶפְעָח rendered nought, Isai. xli. 24. but in the margin more justly, a viper.—פָּעַח to *shine bright* and full, as the sun in its meridian splendor. פִּיעָה brightness, Ezek. xxviii. 7, 17.

פַּעַל to *work*, do, make: to ordain or prepare, Psalm vii. 13. **מַפְעֵל**, **פַּעֵלָה**, **פַּעַל** a work, act, deed.

פַּעַם to *strike*, *stamp*, or *beat with repeated and alternate strokes*: to trouble or be troubled; an anvil beaten with repeated strokes, Isai. xli. 7. **פַּעַמִּים** feet, steps, foot-steps, meaning the treadings or steppings of the feet: wheels; i. e. as it were the steppings of the chariot, Judges v. 28. **פַּעַם** a turn or time, now, once, twice, or thrice; counting by strokes as it were in orderly succession: hence an orderly rank, 1 Kings vii. 4, 5. in order, Ezek. xli. 6. **פַּעַמַּת** corners considered as regularly answering to one another, Exod. xxv. 12. xxxvii. 3. 1 Kings vii. 30. **פַּעֲמָן** a bell, frequently struck with the clapper.

פַּעֲנָה *Paaneah*, Gen. xli. 45. compounded perhaps of **פַּעַע** to shine and **נָח** rest or comfort.

פַּעַר to *gape* or *open wide*, Job xvi. 10. xxix. 23. Psalm cxix. 131. Isai. v. 14.

פָּצָה to *open*. To set free or deliver, Psalm cxliv. 7, 10, 11.—**פָּרָץ** to scatter. **הִתְפָּצַץ** scattered or shattered to pieces, Hab. iii. 6. **תְּפִוצָה** dispersion, Jer. xxv. 34.—**נִפְץ** to *scatter*, *break and dash in pieces*: overspread or scattered abroad, Gen. ix. 19. to be discharged, i. e. broken up and taken to pieces, 1 Kings v. 9. **מִפָּץ** slaughter or breaking in pieces, Ezek. ix. 2. **מַפִּיץ** a maul, Prov. xxv. 18 battle ax, some instrument for breaking to pieces, Jer. li. 20. **יִפְצֵץ** breaketh to pieces, Jer. xxiii. 29. **יִפְצַץ** shake to pieces, Job xvi. 12.

פָּצָה to *break forth*; make a loud noise, i. e. break forth with the voice, Psal. xcvi. 4. to break, Micah iii. 3.

פָּצַל to *pill* or *take off the bark*, Gen. xxx. 37, 38. **פְּצִלוֹת** strakes or pillings, Gen. xxx. 37.

פָּצַם *broken* or *riven*, Psalm lx. 2.

פָּצַע to *wound*; a wound.

פָּצַד to *rub hard upon*, to press, urge. Stubbornness, i. e. pressing by obstinate persisting, 1 Sam. xv. 23. **פְּצִירָה** a file or rubber, 1 Sam. xiii. 21.

פָּוָק to *totter or stagger*, rendered *stumble*, Isai. xxviii. 7. move, Jer. x. 4. **פִּיק** smiting together or staggering, Nahum ii. 10. **פִּוּקָה** a grief or staggering, 1 Sam.

xxv. 31.—to *supply*, Psal. cxliv. 13. to get or obtain, Prov. iii. 13. viii. 35. xii. 2. xviii. 22. to further, succeed or encourage, Psalm cxi. 8. draw out for supply, Isai. lviii. 10. This sense may be from the Chaldee, and the root may be נָפַק.

פָּקַד to *visit*, to *take care of*, *take notice*, *take account of*: to number, to miss or be wanting upon a review or notice taken: to give in charge, appoint, commit to another's care. פִּקְדָּה visitation, oversight, charge, office. פֶּקִיד an overseer. פְּקֻדִים precepts, i. e. appointments or charges, committed by God to us to be kept and observed. פִּקְדוֹן a deposit in trust or charge. מִפְקֵד number or muster, 2 Sam. xxiv. 9. command, or appointment, 2 Chron. xxxi. 13. appointed place, Ezek. xliii. 21.

פָּקַח to *open*, properly the eyes or ears: the seeing or wise, Exod. iv. 11. xxiii. 8. פֶּקַח קוֹחַ opening of the prison, Isai. lxi. 1. Some take these for one word פִּקְחוֹת to signify merely, an opening or release.

פָּקַע a *wild gourd*, 2 Kings iv. 39. פִּקְעִים artificial knops in the shape of wild gourds, 1 Kings vi. 18. vii. 24.

פָּר a full grown *bull or cow*.—פָּרוֹר a² *pan or pot*, Numb. xi. 8. Judg. vi. 19. 1 Sam. ii. 14.—פָּרָה to *bear fruit*, be fruitful, to increase. פֵּרִי fruit. אֶפְרִיֹן a chariot, rather a nuptial bed, from its fruitfulness, Cant. iii. 9.—פֹּר to *break*, make void, abolish, disannul. פוֹרֶה a wine press, wherein grapes are broken and crushed, Isai. lxiii. 3. Hag. ii. 16. (פְּרוֹת moles, Isai. ii. 20. see in חֶפֶר)—פֹּר means a *lot* in the book of Esther; and is a Chaldee or Persic word. פּוֹרֵד to divide or break entirely, Psal. lxxiv. 13. פִּרְפֹּר to break asunder, Job xvi. 12. פְּרוּרִים suburbs, 2 Kings xxiii. 11. it seems rather to be the proper name of a place.

פָּרָה a *wild ass*. יִפְרִיא be fruitful, put for פְּרִיָּה Hosea xiii. 15. unless it means here, to break loose or be unrestrained as a wild ass.

פָּרְבַּר *Parbar*, a proper name of a place, 1 Chron. xxvi. 18.

פרד to *separate, part, or scatter*. **פרדות** seed of grains scattered in being sown, Joel i. 17. **פרר** a mule, the offspring of an ass and mare, separated from their natural mates for strange mixtures.

פרדם an *orchard*, Eccl. ii. 5. Cant. iv. 13. a forest, Neh. ii. 8. Hence comes the word *Paradise*.

פר a *village* or unwalled town.

פרח to *break forth*, bud, blossom, flourish : a bud, blossom, or flower. **פרחה** the youth, young buds or brood, Job xxx. 12. **אפרח** the young of birds. **לפרחות** to make to fly, it rather means, into the flower garden, Ezek. xiii. 20.

פרט a *particular* single grape, Lev. xix. 10. to particularize in music, chant or quaver, Amos vi. 5.

פרך rigour, cruelty. **פרכת** the vail of the holy of holies : Radical idea uncertain, unless it be to *separate totally from sight or familiar intercourse*.

פרם to *rent* a garment at the seam, Lev. x. 6. xiii. 45. xxi. 10.

פרס to *break*, or deal out bread, Isai. lviii. 7. Jer. xvi. 7. divide or part the hoof. **פרסה** a hoof or claw. **פרס** the ossifrage, Lev. xi. 13. Deut. xiv. 12. a species of the eagle, called by the Romans Ossifraga, the bone-breaker, because he breaks and swallows the bones of his prey.

פרע to *throw off*, uncover, make naked, refuse, avoid, set at nought : perish, rather are made naked, or will apostatize, throw off the true religion, Prov xxix. 18. **הפריע** let or hinder, Exod. v. 4. rather, make to throw off. (**פרע** locks of hair, Numb. vi. 5. Ezek. xliv. 20. avenging, Deut. xxxii. 42. Judges v. 2. Connexion uncertain.)

פרעש a *flea*, 1 Sam. xxiv. 14. xxvi. 20.

פרץ to *burst forth*, break out, come abroad, increase, break in upon, press, urge. **מפרץ**, **פרץ** a breach. **פרץ** a robber, ravenous beast breaking in suddenly. **נפרץ** open, publicly known or come abroad, 1 Sam. iii. 1.

פרק to *break or pull off*, rend : rescue or deliver. Robbery,

or tearing away property by violence, Nahum iii. 1. broth or torn pieces, Isai. lxxv. 4. a cross way where a road breaks off or is divided, Obad. 14. מפרקת the neck. 1 Sam. iv. 18. Connexion uncertain.

פרש to *spread out and separate* : spread abroad, scatter, stretch out : to declare or show, i. e. spread out to the eyes of the mind, Lev. xxiv. 12. Numb. xv. 34. dung or excrement, separated as useless from the body.

פרשים horsemen, cavalry, spreading over a country. מפרש distinctly, or plainly read or expounded, Ezra iv. 18. Neh. viii. 8. פרשת a declaration or sum, Esther iv. 7. x. 2. (פרש י' stingeth, Prov. xxiii. 32. this meaning seems to be from the Chaldee sense of the word.

פרש to break or chop in pieces, Lam. iv. 4. Micah iii. 3. may be put for פרס to break and divide.)

Hence comes the word *Persian*, as they excelled in horsemanship. Hence likewise the *Pharisees* had their name, as setting up for eminent expounders of the law, or as separating themselves from other people.

פרשנ a copy or declaration, Ezra vii. 11.

פרשנה the dirt, evacuated excrement, Judges iii. 22.

פרשו to *spread*, Job xxvi. 9.

פרת *Euphrates*.

פרתמים *nobles*, Esther i. 3. vi. 9. Dan. i. 3.

פש to *spread or extend* as a sore upon the body, Lev.

xiii. and xiv.—פוש grow corpulent, Jer. l. 11. grow up,

Mal. iv. 2. (to scatter or spread abroad, the same as פוז and perhaps put for it, in Nahum iii. 18. Hab. i. 8.)

פש rendered extremity, Job xxxv. 15. but the meaning here is uncertain.—נפש to *take breath*, or be refreshed,

Exod. xxiii. 12. xxxi. 17. 2 Sam. xvi. 14. the breath,

soul, life, person, one's self, living creature, or animal :

it sometimes means a dead animal body ; but then the word *dead* may be understood. ברי הנפש tablets, or

houses of the soul, i. e. of refreshment ; meaning prob-

ably perfume boxes, which the ladies wore about

them, to please and recreate themselves with the smell.

פשח pull in pieces, Lam. iii. 11.

פשט to *strip*, plunder ; put off : to rush upon or invade

in order to strip and plunder others.

פָּשַׁע to *pass, trespass, or transgress*; transgression: to go or pass, Isai. xxvii. 4. a step, 1 Sam. xx. 3. **מִפְשָׁעָה** the buttocks, that part on which the motion in stepping chiefly depends. 1 Chron. xix. 4.

פָּשַׁק to *open* or distend, Prov. xiii. 3. Ezek. xvi. 25.

פֶּשֶׁר *interpretation* or certain explanation, Eccl. viii. 1.

פֶּשֶׁת *flax*, linen.

פָּתַח to *divide food into small parts*, Lev. ii. 6. **פַּת**, **פַּתוֹת** a piece, morsel or portion of bread or victuals.—**פָּתַח** to *persuade, entice, deceive*. **פָּתַח**, **פַּתִּי**, **פַּתָּה** silly, simple.—**פָּתוֹת**, **פַּתוֹת** *hinges*, 1 Kings vii. 50. **פַּת** secret part, or hips considered as the hinges upon which the body moves, Isai. iii. 17.—**יִפְתָּה**, **מוֹפֶת** a *prodigy, wonder, miracle, sign*. **פָּתָאִם** *sudden, suddenly, immediately*.

פֶּתִינִיל a *stomacher*, Isai. iii. 24.

פָּתְנָם a *sentence* or decree, Esther i. 20. Eccl. viii. 11.

פָּתַח to *open*, loose, ungird; to make an opening, to engrave or carve. **פָּתַח** a door. **מִפְתָּח**, **פַּתְחוֹן** a key or opening. **פַּתּוֹחַ** an engraving. **פַּתְחוֹת** drawn swords, Psal. lv. 21. **פַּתְחִים** entrances or openings, Micah v. 6.

פָּתַל to *wreath or wind about*, to wrestle, Gen. xxx. 8.

נִפְתָּל froward or intricate, Job. v. 13. Prov. viii. 8.

הִתְפַּתֵּל to show one's self froward or to contend with, Psalm xviii. 26. **תִּתְפַּל** for **תִּתְפַּל** the same, 2 Sam.

xxii. 27. **פַּתְלָתֵל** very crooked, Deut. xxxii. 5. **פַּתִּיל**

a lace, line, ribband, wire, twisted in its make. A

covering wreathed about the mouth of a vessel, Numb.

xix. 15. a bracelet, or some wreathed ornament, Gen.

xxxviii. 18, 25.

פָּתַן an *asp* or *adder*. **מִפְתָּן** a *threshold*. Connexion uncertain.

פָּתַע an *instant of time*, suddenly.

פָּתַר to *interpret*. **פַּתְרוֹן** an interpretation.

פַּתְשָׁנָה a *copy* or exemplar, Esther iii. 14. iv. 8.

צ

צא to *come or go out*, to go, come, bring or carry forth : it is variously translated and applied, but the radical idea is preserved, and to be discerned without much difficulty.

מוצא, מוצא a going out, a border, a spring, issue : a draught house to receive excrements, 2 Kings x. 27. a vein whence silver is brought forth, Job xxviii. 1. a bud or sprout, Job xxxviii. 27. a course for bringing out waters, 2 Chron. xxxii. 30. **צאצא** offspring.—**צוא, צא, צאה** excrements, filth, filthy.—**נצא** to flee away, Jer. xlvi. 9. put forth **נצח**.

צל *shady trees*, Job xl. 21, 22. the same in radical meaning with **צל**.

צאן flock, *flocks*, sheep, cattle.

צוואר the neck, written **צור** Neh. iii. 5. **צורן** Cant. iv. 9.

צבה to *swell*, Numb. v. 21, 22, 27. a tortoise or toad, so called from its swelling, Lev. xi. 29. the protuberant, as it were swelled tilt or covering of a carriage, Numb. vii. 3. Isai. lxvi. 20.—**צבא, צב** glory, beauty : the deer or roebuck, or perhaps the antelope, being remarkably stately and beautiful.—**יצב** and **נצב** to *stand*, set up, erect, rear up, establish. **התיצב** to stand and present one's self. **מצב** a station, garrison. **מצבה** a pillar, garrison, standing image : substance or stability, Isai. vi. 13. **נציב, נצב** a pillar, or statute, garrison, a standing officer. **נצב** the haft of a dagger, Judg. iii. 22.—**צבא** to *attend upon duty*, to war, to fight, war, warfare, host or army, service. **צביה** fight against her, Isai. xxix. 7. **מצבה** because of the army, Zech. ix. 8. in which places the **א** is dropped.

צבס to *reach*, Ruth. ii. 14.

צבע a speckled or *striped* animal, thought to be the Hyæna, Jer. xii. 9. 1 Sam. xiii. 18. colours or stripes, Judg. v. 30. **אצבע** a finger or toe, perhaps from its longish form.

צבר to *heap up* : a heap, 2 Kings x. 8.

צב *an handful of corn*, Ruth ii. 16.

יצנ *to set or place in any situation.*

צד *the side of any thing.*—**צדה** *to lie in wait*, Exod. xxi.

13. 1 Sam. xxiv. 11. **צדיה** *a lying in wait*, Numb.

xxxv. 20, 22.—**צוד** *to hunt.* **ציד** *a hunter, venison.*

מצוד *a hunting net or snare.* **מצוד** *a fortress.*

See under **כ**. **צדה**, **ציד**, **צידה** *food procured by hunting, provision, victuals.* **הצטיד** *to take for provision*,

Josh. ix. 12.—**נצד** *to be destroyed*, Zeph. iii. 6.

צדק *to be just or righteous.* **הצדיק** *to justify or make just*,

הצדיק *to clear one's self*, Gen. xiv. 16. **צדיק** *righteous or just.*

צדק, **צדקה** *righteousness.*

נצה *to contend or strive with.* **מצה** *contention, debate, strife.*—**נץ** *a hawk darting on its prey.* **נציב** *ruinous*,

2 Kings xix. 25. Isai. xxxvii. 26. **נצתה** *burnt or destroyed*, Jer. ii. 15. **הנצתה** *shall be laid waste*, Jer. iv. 7.

The radical idea seems to be, *to fly at or attack.*—

נצא see **צו**—**נצי** see **ציד**—**נצץ** see under **ג**.—**נצא** *to flee*

away, Jer. xlviii. 9. **נץ** the same, Lam. iv. 15. **נוצה**

feathers.

צהב *yellow or shining*, Lev. xiii. 30, 32, 36. Ezra viii. 27.

צחל *to express joy or pleasure by a clear loud sound*, to shout,

bellow as a bull, Jer. i. 11. to neigh as a horse, Jer. v. 8.

מצחלות *neighings*, Jer. viii. 16. xiii. 27. **הצחיל** *to*

make to shine or rejoice, Psalm civ. 15.

צוהר *a window*, Gen. vi. 16. **צוהרים** *noon, noon-day*,

יצוהר *oil of olives* **הצוהר** *to make oil*, Job xxiv. 11.

Radical is *to send out or admit clear light.*

צוה *to command, order, charge, appoint.* **צו** *commandment.*

צוה *forbid, or command not to do*, Deut.

iv. 23.

Look for **צוה**, **צוד**, **צוה**, **צול** *leaving out the middle ו*.

צחח *to be bare, clear and dry.* **צחיה** *the top, higher or*

bare place, Neh. iv. 13. Ezek. xxiv. 7, 8. xxvi. 4, 14.

צח *to be clear, white or dry.* **צחיה** *dry land*, Psalm

lxxviii. 6. **צחיה** *drought*, Isai. lviii. 11. **צחות** *plainly*

or clearly, Isai. xxxii. 4.—**צוה** *to cry out loudly either in*

joy or distress, so to shout, Isai. xlii. 11. **צוה** *a cry*

or complaint, Psal. cxliv. 14. Isai. xxiv. 11. Jer. xiv. 2.

xlvi. 12.—נָצַח to oversee or press forward a work, 1 Chron. xxiii. 4. 2 Chron. xxxiv. 12. Ezra iii. 8, 9. to excel or preside, 1 Chron. xv. 21. strength, 1 Sam. xv. 29. Lam. iii. 18. blood or strength, Isai. lxiii. 3, 6. victory, 1 Chron. xxix. 11. Isai. xxv. 8. ever, forever, perpetual. נָצַח perpetual or persevering, Jer. viii. 5. לְנֶצַח forever, always, constantly : perpetual end, Psal. ix. 6. נֶצַחִים forever and ever, Isai. xxxiv. 10. מְנַצֵּחַ overseer or conqueror. עַד נָצַח to the end, Job xxxiv. 36. The radical idea seems to be, *to press forward and persevere successfully to the end.*

צֶחֱחָ ill-savour or *stench*, Joel ii. 20.

צַחַח to *laugh*, either in sport or in contempt : laughter.

צָהָר *white*, Judges v. 10. Ezek. xxvii. 18.

צַח is put for צַח by mutation and transposition, in the Hithpael of צוּר, צָדֵק and צִיר.

צִיָּה drought, *dry*, desert. צִיּוֹן dry place, Isai. xxv. 5. xxxii. 2. צִי a ship that carries goods dry. צִיִּים inhabitants, or wild beasts of the desert.

Look for צִיָּה, צִיָּה, צִיר, צִיָּה, leaving out the middle י.

מָצַל to *overshadow* ; begin to be dark, Neh. xiii. 19. מַצֵּל shadowing, Ezek. xxxi. 3. צֶל, צֶלֶל a shadow : a defence, Numb. xiv. 9. מַצְלָה a bottom or shady place, Zech. i. 8. צֶלֶל shadowing, Isai. xviii. 1. a locust, Deut. xxviii. 42. alluding to their flying in such swarms as to shade or obscure the sun. צֶלֶמֶת shadow of death. — צֶלֶל or צֶלֶה by an onomatopœia signifies to *quiver* or *tingle*, being taken from the sound of the word ; Hab. iii. 16. 1 Sam. iii. 11. 2 Kings xxi. 12. Jer. xix. 3. מַצְלִים cymbals. מַצְלוֹת bells, Zech. xiv. 20.—צָלָה to *roast*, 1 Sam. ii. 15. Isai. xlv. 16, 19. צָלָה roasting, roasted, Exod. xii. 8, 9. Isai. xlii. 16. צֶלֶל a cake baked or roasted, Judges vii. 13.—צוֹל to be *deep*. מְצוֹלָה, צוֹלָה the deep, a deep. צָלָה sink to the bottom, Exod. xv. 10. צָלָה rendered spears, Job xli. 7. the meaning and connexion uncertain.—נָצַל to *take away* ; to deliver, to spoil. מָצַל plucked or taken out of, Amos iv. 11. Zech. iii. 2. הַצֵּלָה deliverance, Esther iv. 14. הִתְנַצֵּל strip or take away from one's self, Exod. xxxiii. 6.

- צלח** to *advance forward*, to prosper. **צלחת, צלחית** a dish to stew meat or to serve it up in, passing round the table and advancing from guest to guest.
- צלם** an *image*.—**צלמות** the shadow of death, compounded of **צל** a shadow and **מות** death.
- צלע** a *side*, a rib, i. e. a side bone, a side chamber: to halt or sidle in walking; a halting, or slipping aside. **צלעות** boards, planks, or beams, being as it were the ribs of a house.
- צמם** a *robber*, Job v. 5. xviii. 9.—**צמה** a *lock* of hair, Cant. iv. 1, 3. vi. 7. Isai. xlvii. 2.—**צום** to *fast*, a fast, fasting.—**צמא** to *thirst*, be thirsty. **צמא, צמא** thirst. **צמאון** drought, Deut. viii. 15. thirsty ground, Psalm cvii. 33. Isai. xxxv. 7.
- צמר** to *join, fasten or couple together*. **הצמיד** to frame or artfully join together, Psalm l. 19. **צמיד** bound, Numb. xix. 15. **צמר, צמיד** a bracelet fastened to the arm. **צמר**, a pair, a couple, a yoke of oxen. An acre of land, or as much as a yoke of oxen could plough in a day, Isai. v, 10. **צמרים** riding in pairs, two and two a-breast, 2 Kings ix. 25.
- צמח** to *spring up, bud, or grow*: a branch, bud, or what springeth out.
- צמק** to be dry or *without moisture*, Hosea ix. 14. **צמק** a bunch of dried grapes or raisins, 1 Sam. xxv. 18. xxx. 12. 2 Sam. xvi. 1. 1 Chron. xii. 40.
- צמר** *wool*. **צמרת** the top or highest branch of the cedar, of a soft woolly texture, Ezek. xvii. 3, 22. xxxi. 3, 10, 14.
- צמת** to *cut off entirely*, to destroy. **צמתה, צמתת** a total cutting off or alienating, Lev. xxv. 23, 30.
- צנן, צנ, צנין** a *sharp pointed or piercing* thorn. **צנה** a buckler or target projected in a sharpish point in the middle of it. **צנת** the piercing cold of snow, Prov. xxv. 13. **צנות** hooks or some sharp pointed instruments, Amos iv. 2.—**צאן, ציון** a *flock*, cattle. **צנה** sheep or flocks of sheep, Psal. viii. 7. **צנא** sheep, Numb. xxxii. 34. These more properly belong to the root **צאן**.—**ציון, ציון** a monument, 2 Kings xxiii. 17. way-mark, Jer. xxxi. 21. a sign or mark, Ezek. xxxix.

15. meaning perhaps such a pillar or monument as is conical or pyramidal, terminating in a point. (ציון) a dry place, see צי.)—צנצנה an urn or pot, probably with a wide belly and a strait pointed mouth, Exod. xvi. 33.

צנה to alight or *sink down*, Josh. xv. 18. Judg. i. 14. fastened or sunk it down, Judg. iv. 21.

צנם *withered or slender*, Gen. xli. 23.

צנוע lowly or *humble*, Prov. xi. 2. הצנוע to be humble or humble one's self, Micah vi. 8.

צנף to *whirl or turn about*, Isai. xxii. 18. מצנפת a turban or tiara consisting of a long narrow piece of linen, &c. turned round in wreaths and worn on the head; but rendered a mitre, diadem or hood. צנף to be thus attired, Lev. xvi. 4. צנפה a tossing or turning about, Isai. xxii. 28.

צנק the stocks, some place or *instrument of confinement*, Jer. xxix. 26.

צנור a canal, gutter, water-spout, 2 Sam. v. 8. Psalm xlii. 7. the meaning in some measure uncertain.

צנרת a round hollow pipe or *tube*, Zech. iv. 12.

צעה to *return triumphing from a complete victory*, Isai. lxiii. 1. the captive exile, meaning one that is driven by a triumphant conqueror, Isai. li. 14. to wander, or rather triumph, acting with an haughty spirit, Jer. ii. 20. In Jer. xlviii. 12. it is likewise rendered to wander; but the sentence may be better read thus; I will send him צעיים triumphant conquerors, וצערו and they shall triumph over him, or drive him into captivity. This is Dr. *Taylor's* account of the root, and seems the most probable and elegant.—צעצעים image work, 2 Chron. iii. 10. probably signifying very grand or triumphal work.—יצע to *spread any thing in order to lie down upon it*. מצע a bed. יציע a chamber, or rather the floor of a chamber, 1 Kings vi. 5, 6, 10.

צעד to *walk or proceed*, properly with a set, steady pace; to march. הצעיד to bring or make to go, Job xviii. 14.

צעד מצעד a step, a going. (צעדות) ornaments of the legs, Isai. iii. 20. אצעדה a chain or bracelet, Numb. xxxi. 50. 2 Sam. iii. 10. We know so little of

the dress of the Hebrews, that the meaning of these words and the connexion with the root are uncertain.)
 צען to be taken or *thrown down*, or removed, Isai. xxxiii.

20.

צעף a kind of *veil*, Gen. xxiv. 65. xxxviii. 14, 19.

צעק to *cry out*; and call together. צעקה a cry.

צער to be or become *little*, small, mean. מצער, צעיר, מצעיר little, small, young, younger. צערה youth, Gen. xliii. 33. מצער a little while, Isai. lxiii. 18.

צפה to *spread over*, or overlay. צפוי a covering or overlaying.—To spread the eyes over a prospect, to watch, behold, espy, look. מצפה, צפית a watching, a watch-tower.—צוף to *glide along*, to flow or swim, Deut. xi. 4. 2 Kings vi. 6. Lam. iii. 54. Ezek. xxxii. 6. honey spontaneously flowing from the comb, Psalm xix. 10. Prov. xvi. 24.—צפצפה a willow tree, Ezek. xvii. 5. but may be rendered, carefully or accurately, and so it is derived from צפה to watch.—צפצף to *chirp* or *peep* like a young bird, with a weak, querulous voice, Isai. viii. 19. x. 14. xxix. 4. xxxviii. 14. This sense is taken from the sound of the word.

צפר to cleave or *stick close to*, Lam. iv. 8.

צפה, צפחה a *cruise* or small vessel to hold liquors, 1 Sam. xvi. 11, 12, 16. 1 Kings xvii. 12, 14, 16. xix. 6. צפידה a thin cake, probably in the form of such a vessel, Exod. xvi. 31. rendered wafers.

צפן to *bide*, conceal, lay up, lurk privily. מצפניש hidden things, Obad. 6. צפנת פענה *Zaphnath-Paneab*, (see פענה) which may be rendered, a treasure of glorious comfort, a significant name given to *Joseph* by *Pharaoh*, Gen. xli. 45.—צפון the North. צפונה northward. צפוני northern, Joel ii. 20. Connexion uncertain: perhaps derived from צפה, as the North is *spread over* our hemisphere.

צפע, צפעות, צפועי dung, Ezek. iv. 15. *what comes out from the belly*.—צפע, צפעוני the Basilisk, the most poisonous of all serpents, Prov. xxiii. 32. Isai. xi. 8. xiv. 29. lix. 5. Jer. viii. 17. This name seems to be taken from its hissing; by an Onomatopœia.

צפר a *bird*. **צפר** be early, when birds begin to stir, Judges vii. 3. **צפירה**, **צפרה** the morning, Ezek. vii. 7, 10.—(**צפיר** a *be goat*,—**צפירת** a *diadem*, Isai. xxviii. 5.—**צפרן** a *nail* of the finger, Deut. xxi. 12. the point of a graving tool, Jer. xvii. 1. The connexion of these three words with the root and with each other, is uncertain. May they not each of them be considered as distinct roots?)

צפרדע *frogs*.

צפת a *chapiter* or spherical crown, 2 Chron. iii. 15.

ציץ, **ציץ** to *put forth flowers*, blossom, flourish, to appear beautiful, or to irradiate as a flower, Cant. ii. 9. **ציץ**, **ציץ** a shower. **ציץ** the plate of gold for the high priest's forehead, Exod. xxviii. 36. xxix. 30. Lev. viii. 9. perhaps with leaves irradiating like a flower: wings, the flowers as it were of a fowl's body, Jer. xlviii. 9. **ציצית** fringes considered as the flowers of the garment, Numb. xv. 38, 39. A lock of hair shooting out in the form of irradiation like a flower, Ezek. viii. 3.

ציק to *press*, oppress, distress, straiten. **צוק**, **צוק** straitness, distress, hardness. **צוקה**, **צוקה**, **צוקה** anguish, distress. **צוקים** pillars or compressors, 1 Sam. ii. 8.—**צק** to *pour out*; to pour melted metal into a mould, to cast. **צוק** molten, firm, hard. **צק** steadfast, Job xi. 15. **צוקה** a casting of metal, 1 Kings vii. 24. **צוקות** pipes, through which oil was poured out, Zech. iv. 2. (**צק** set down or place, 2 Sam. xv. 24. **צוק** situate, 1 Sam. xiv. 5. may come from **צנ** to *put or place*, by changing the letters of the same organ.)

צקל the *husk* of corn, or it may be rendered, a scrip, 2 Kings iv. 42.

צור to *bind*, afflict, vex; an enemy or distresser. **צור** a bundle, or bag: one small stone, rather, a lump of any thing remaining entire, 2 Sam. xvii. 13. an entire grain of corn, whose parts remain bound together, Amos ix. 9.—**צור** balm, mastich.—**צור** to *inclose*, to bind up, fortify. A rock, as a place of defence, or as bound hard by the compression of the expanse. **צור** the edge, i. e. the rock or invincibility of the sword, Psalm

- lxxxix. 43. a stone, Job xxii. 24. צר a sharp stone, Exod. iv. 25. a flint, Josh. v. 2, 3. Isai v. 28. Ezek. iii. 9. as being a piece of stone or rock. מצור a bulwark, or fortified place. מצודה a fort.—צור to inclose in an hostile manner, to assault, besiege, distress. צר narrow, strait, distress, an adversary. צרה adversity, affliction, trouble. מצר a strait, trouble, pain. מצה a siege, a fortified or besieged place, צר, ציר girding pangs. צור, צורן the narrow neck. See צאצא.—ציר a hinge, Prov. xxvi. 14. an ambassador or messenger, one on whom the business turns as upon its hinge, being as it were a cardinal agent. הצטיר for הוציר to feign one's self an ambassador, Josh. ix. 4. צירים idols, Isai. xlv. 16. perhaps, as emblems of the compressors, the heavens; or as not being helpers but distressers of those that worship them.—יצר to frame, form, fashion: an imagination or thought framed in the mind; frame, Psal. ciii. 14. a thing framed, Isai. xxix. 16. Hab. ii. 18. mind or imagination, Isai. xxvi. 3. צורה the form, Ezek. xliii. 11. יצר, יוצר a potter.--נצר to keep or preserve, נצרים keepers, watchers, watchmen. נצורים inclosures, rendered monuments, Isai. lxxv. 4. נצורה subtil, i.e. close and reserved, Prov. vii. 10. נצרות hidden things, laid up in a close place, Isai. xlviii. 6. נצר a branch, or young sucker of a tree, reserved for planting, and which requires to be kept with care, Isai. xi. 1. xiv. 19. lx. 21. Dan. xi. 7.
- צרב to burn or scorch, Ezek. xx. 47. ציבת a burning or inflammation, Lev. xiii. 23, 28. Prov. xvi. 27.
- צרח to cry or roar from an eminence, Isai. xlii. 13. Zeph. i. 14. צריח, צרח an eminence, high place or hold, Judges ix. 46, 49. 1 Sam. xiii. 6.
- צרך necessity, need, 2 Chron. ii. 16.
- צורן the neck, Cant. iv. 9. from צואר.
- צרע leprosy.—צרע a leper, leprous. צרעצרה a hornet, Exod. xxiii. 21. Deut. vii. 20. Josh. xiv. 12. Connexion uncertain, unless we suppose that it comes from רצע to bore or perforate, by a

transposition of the letters; its sting perforating the skin.

צורק to *melt or refine metals by fire*, to refine, purify, try.

מצורק a refiner, founder, goldsmith. צורק

fining pot or crucible, Prov. xvii. 3. xxvii. 21.

צת and צית to *set on fire*, kindle, burn.

ק

קא or קוא to *spue or vomit up*. קיא vomit. קי is put

for קא Jer. xxv. 27. קילון shameful spuing, Hab.

ii. 16. compounded of קיא vomit and קלון shame.—

קא a Pelican, whose principal food is shell-fish, which it swallows, shell and all; and when by the heat of its stomach, the shells begin to open, it *vomits* them up again to pick out the fish.—מקוא linen yarn, 2 Chron.

i. 16. put for מקור, see under בו.

קב a Cab, a measure, the eighteenth part of an Epha,

containing something more than three pints, 2 Kings

vi. 25.—קב to *curse* or blaspheme.—קב a wine-fat.—

נקב to *pierce or bore through*. נקבי pipes or flutes, Ezek.

xxviii. 13. מקבת a hammer, the head of which is on

one side sharp to pierce: a hole, or pudendum femi-

nium, Isai. li. 1. נקבה a female. קבה a hollow tent,

such as wheres dwelt in, Numb. xxv. 8. the hollow

belly or maw, Numb. xxv. 8. Deut. xviii. 3. נקב to

mark or note on account, Gen. xxx. 28. alluding per-

haps to an ancient custom of piercing holes or marks

on a piece of wood, so many as the number agreed

upon amounted to.—To mark or expressly nominate a

certain number of persons.—To name or mark by way

of honourable distinction, Isai. lxii. 2. Amos vi. 1. or

to note with dishonour or ignominy, so to blaspheme,

Lev. xxiv. 11, 16.

קבל to *take hold of*, properly as one loop takes hold of

another, to take, accept, receive. מקביל that takes

hold, Exod. xxvi. 5. xxxvi. 12. קבל עם before the

people; perhaps it means, the people consenting or ac-

cepting it, 2 Kings xv. 10. קבלו engines of war; rather, demolishers which take hold; denoting engines with strong iron hooks, which laid hold of the walls to tear them down, Ezek. xxvi. 9.

קבע to rob or spoil, Prov. xxli. 23. Mal. iii. 8, 9: קבעת dregs, Isai. li. 17, 22. Connexion and meaning uncertain.—קובע an helmet. 1 Sam. xvii. 38. Ezek. xxiii. 24. the same as כובע by changing the letters of the same organ.

קבץ to gather, collect, gather together: gather in or withdraw, Joel ii. 6. Nah. ii. 10. קבצת a gathering, Ezek. xxii. 20. קבוצים companies or collections of people, Isai. lvii. 13.

קבר to bury. קבר, קברה a burying place, grave; sepulchre. קבורה burial.

קד to bow or stoop low with the head. קדקר the crown of the head. קדה Cassia, Exod. xxx. 24. Ezek. xxvii. 19. the bark of a reed which grows with the head inclined.—קד to burn as common fire, to kindle. קדור, מוקד, מוקרה an hearth, a burning.—נקר speckled or marked with spots, Gen. xxx. 32, 33, 39. xxxi. 8, 10. 12. נקרים mouldy spots, Josh. ix. 5: 12. cracknels, meaning perhaps, some sort of composition like our plumb-cakes, 1 Kings xiv. 3: נקדות studs or spots of silver, Cant. i. 11. נקר a sheep master or herdsman, 2 Kings iii. 4. Amos i. 1. who marks with spots his own cattle to distinguish them from others:

קדח to kindle a fire. קדחת a fever or burning ague, Lev. xxvi. 16. Deut. xxviii. 22. קדחה a carbuncle, a precious stone of a fiery colour, Isai. liv. 12.

קדם to be, come, or go before, to prevent, or be beforehand with: ancient, aforetime, of old. קדמת afore, former state, antiquity. קדמון, קדמון ancient, former, —קדם the East. קדמה, קדמים eastward. קדמון eastern; קדים the East-Wind: the East is thus called, because in the earth's progressive rotation, the eastern part always precedes the western; or because the sun rising there, maketh the forepart of the day.

קדל to be black or dark, to mourn or be in a mournful state.

קדרות blackness or darkness, Isai. l. 3. קדרנית mourn-
fully, Mal. iii. 14.

קדש to set apart, from common use, to some higher or
uncommon use; to devote, hallow, sanctify, consecrate,
prepare. קדוש, קדש holy, holiness, holy or dedicated
place or thing. מקדש sanctuary or holy place. It is
most generally used in a good sense: but in Deut. xxii.
9. קדש means to be defiled; and קדש is rendered a
sodomite in Deut. xxiii. 17. 1 Kings xiv. 24. xv. 12.
xxii. 46. 2 Kings xxiii. 7. Job xxxvi. 14. and קדשה a
whore or harlot in Gen. xxxviii. 21, 22. Deut. xxiii.
17. Hosea iv. 14. meaning, to be addicted or devoted
to wickedness.

קדח to be blunt, Ecck. x. 10. blunted or set on edge,
Jer. xxxi. 29, 30. Ezek. xviii. 2.—קדח hence יקדח
ready obedience, Gen. xlix. 10. Prov. xxx. 17.—נקח to
be clean, clear, be quit, guiltless, hold guiltless, leave
unpunished, cleanse, acquit: desolate or cleared of inhab-
itants, Isai. iii. xxvi. cut off or cleared away, Zech. v.
3. נקי clear, clean, innocent, blameless, guiltless. נקיון
cleanness, innocency. כנקית cups or bowls, meaning
probably rods of gold, laid between the shew-bread
cakes to keep them clear of rustiness, Exod. xxv. 29.
xxxvii. 16. Numb. iv. 7. Jer. lii. 19.—נקיא innocent,
Joel iii. 19. Jonah i. 14,—קדח see in קד.

קהל to assemble or congregate. קהל, קהלה a congrega-
tion, company, or assembly. קהלת the preacher, who
calls people together to discourse to them upon impor-
tant subjects.

קנה to stretch out as a line or flow in a strait direction, Gen.
i. 9. Jer. iii. 17. to wait and look for. תקנה, מקנה,
hope, expectation. קנה, קנה, קנה a line. מקנה thread,
or linen yarn, 1 Kings x. 28. מקנה the same, 2 Chron.
i. 16. מקנה a collection of water flowing directly into
a cavity, Gen. i. 10. Exod. vii. 19. Lev. xi. 36, a ditch,
into which water flows, Isai. xii. 11.

Look for קום, קול, קום, קין, קום, קין, &c. leaving out the
middle l.

קל See לקח which frequently loses its first radical ל—
קל prison, Isai. lxi. 1. See מקל.

קט or **קט** to be quite tired of, grieved with or loathe. In Job viii. 14. whose hope shall be cut off, should be rendered, who shall loathe, or be quite tired with, his hope.

קט destruction, destroying, Deut. xxxii. 24. Psalm xci. 6. Isai. xxviii. 2. Hosea xiii. 14.

קט to slay or kill, Job xiii. 15. xxiv. 14. Psalm cxxxix. 19. slaughter, Obad. 9. This is rather a Chaldean root, answering to the Hebrew **קטל**.

קט to be small, little, young.

קט to crop off or pluck up, Deut. xxiii. 25. Job viii. 12. xxx. 4. Ezek. xvii. 4, 22.

קט to fumigate, burn incense. **קטור**, **קטור**, **קטור**, **קטור** incense; smoke, vapour, perfume. **קטור** a censer. **קטורות** incense altars, 2 Chron. xxx. 14. **קטורות** joined, or made with chimneys, Ezek. xlvi. 22.

קט spue, for **קא** in Jer. xxv. 27.

See **קיק** and **קיר** leaving out the middle י.

קלל to be light, in opposition to heavy, slow, difficult, weighty, or important; to lighten or make lighter: a light thing, to be or be esteemed a light thing: to be easy, swift; to whet, polish, or make bright, in opposition to looking dull and heavy.—To set light by, despise, vilify, curse. **קללה** a curse. **קלל** a light rod or staff. The two first radicals are often doubled thus **קלקל** by way of emphasis.—**קלה** to make light by roasting, parching, or drying at the fire. **קלה** loathsome or parching, Psalm xxxviii. 7. **קלי**, **קלי** parched: It means likewise in part the same as the former, to set light by, to be vile, base and despised. **קלון** shame, ignominy. **קילון** shameful spuing, Hab. ii. 16.—**קל** voice, sound, noise, thunder.

קלת a cauldron or kettle, 1 Sam. ii. 14. Micah iii. 3.

קלט **קלט** contracted or lacking, Lev. xxii. 23. **קלט** refuge. The cities of refuge are so called, because he that fled thither was abridged in his liberty, though safe from the man-slayer.

קלם to deride, mock, scorn, scoff. **קלם**, **קלם** derision, mocking.

קלע to swing or sling out : a sling, a slinger. קלעים the hangings of the tabernacle, which hung down in a swinging state : to carve or figure after the manner of hangings or tapestry, 1 Kings vi. 29, 32, 35. מקלעה a carving or figuring.

קלשון the spike of a fork, in 1 Sam. xiii. 21. where קלשון שלש is used for a three forked instrument, or trident.

קום to rise, arise, stand up, rise up against, to be established, or confirmed, and the like ; the eyes are said to stand, when through blindness they do not move, 1 Sam. iv. 15. 1 Kings xiv. 4. קומה standing corn. קומה height, stature. קוממיות upright, Lev. xxvi. 13. קומה power to stand, Lev. xxvi. 37. אל קום no standing against, compounded of אל and קום. Prov. xxx. 31. יקים living substance that standeth or subsisteth on the earth, Gen. vii. 4, 23. Deut. xi. 6. מקום a station, standing, or place. קים substance or estate, Job xxii. 20. קימה a rising up, Lam. iii. 63.—נקם to avenge, revenge. נקמה, נקימה vengeance : quarrel, Lev. xxvi. 25.

קמח flour, or bolted meal,

קמח It is found only in Job xvi. 8. xxii. 16. and in both places may mean to punish grievously.

קמל to wither, Isa. xix. 6. xxxiii. 9.

קמצ to take a handful : a handful.

קטוש, קטוש, קטושין a species of the thistle or nettle, Isai. xxxiv. 13. Hosea ix. 6. Prov. xxiv. 31.

קנא to make a nest. קן a nest.—קנה to buy, get, possess.

קנין a getting, substance. מקנה possession, property, cattle, purchase, price. מקנת what is bought.—קנה a reed or cane ; Calmus aromaticus. קנים branches or reeds, as it were, of the candlestick in the tabernacle.

קנה the bone of the arm, Job xxxi. 22, a balance whose arm or beam was probably a graduated reed, Isa. xvi. 6, Connexion between this and the preceding signification unknown.—קין to lament. קינה lamentation.—קין a spear, 2 Sam. xxi. 16.—קניא to be zealous or jealous, to

envy. קנא zeal, or jealousy. קניא provoke to jealousy.

- ousy. מְקַנָּה for מְקַנָּה Ezek. viii. 3. provoking to jealousy.
- קִנְמון Cinnamon, Exod. xxx. 23. Cant. iv. 14. Prov. vii. 17. קִנְיָ an end, Job xviii. 2. put for קִי, the י being inserted after the Chaldee manner.
- קָטַע or קָטַע to cut or pluck off, Ezek. xvii. 9.
- קָדַם to divine or pretend to discover secrets by curious arts. מְקָדַם, קָדַם divination : reward of divination, Numb. xxii. 7. It is used in a good sense in Prov. xvi. 10. a divine sentence ; and in Isai. iii. 2. prudent or sagacious.
- קָדַח an ink horn, Ezek. ix. 2, 3, 11.
- קָדַח and נָקַע to be put out of joint, Gen. xxxii. 25. alienated or disjointed, Ezek. xxiii. 17, 18, 22, 28. Jer. vi. 8. to hang up, probably upon full stretch, Numb. xxv. 4. 2 Sam. xxi. 6, 9, 13.—קָעָקַע a stigma or mark, Lev. xix. 28.
- קָעָרָה a charger or dish.
- קָפָה an ape, 1 Kings x. 22. 2 Chron. ix. 21.—קָפָה to compass about, come round, surround : cut round, Lev. xix. 27. מְקָפָה revolution or circuit.—קָפָה to rend or tear in pieces ; rendered, to destroy, Job xix. 26. cut down, Isai. x. 34. kill, Isai. xxix. 1. shaking, Isai. xvii. 6. xxiv. 13. נָקַפָה a rent, Isai. iii. 24. Some think that every one of these passages may be so understood and rendered, as to have the same idea with קָפָה compassing about.—קָפָה to be congealed, crudled, or thickened, as liquids, Exod. xv. 8. Job x. 10. Zeph. i. 12. יְקָפָה shall be dark or foggy, Zech. xiv. 6. Here a foggy air is considered as thick or crudled.
- קָפַד to cut off, or soon to finish, Isai. xxxviii. 12. קָפַד destruction, Ezek. vii. 25.—קָפַד the bitter or hedgehog, Isai. xiv. 23. xxxiv. 11. Zeph. ii. 14. Connexion uncertain.
- קָפַד the great owl, rather the *Acontia* or *Jaculus*, a most poisonous serpent, darting suddenly upon a man and killing him inevitably, Isai. xxxiv. 15.
- קָפַד to shut, stop, or close up, Deut. xv. 7. Job v. 16. xxiv. 24. Psalm lxxvii. 9. cvii. 42. Isai. lii. 15. to skip,

Cant. ii. 8. meaning perhaps to contract or draw up the body, in order to take the greater spring.

קצץ and קצה to *cut off the extremity of any thing*, cut in pieces, cut asunder : to scrape, Lev. xiv. 41, 43. קצה, מקצה end, extremity, border, outside, uttermost part, coast, a part or some of. קצוי ends. קצות ends, extremities, parts, quarters, corners, edges. קיצונה outmost. קיצותי locks of hair cut and trimmed, Cant. v. 2, 11.—קוצ, קץ a troublesome or *grieving thorn*. קוצ, וקיצ, קצה to grieve, vex, loathe, be weary of.—יקץ, קץ to *awake*. קיץ the summer, summer fruit ; more properly it means that part of the year which comprehends both Spring and Summer. This word signifies the *awakening* season, as חרף does the stripping season, or Autumn and Winter. קץ to summer, Isa. xviii. 6.

קצב to *cut to a certain measure or length* ; so to cut down (viz. a stick) of a proper length to be a helve, 2 Kings vi. 6. size or height, 1 Kings vi. 25. vii. 37. קצובות shorn, rather of an equal height, Cant. iv. 2. קצבי bottoms, or precise measure, or utmost depth, Jonah ii. 6.

קצצה fitches or *fennel-flower*, Isai. xxviii. 25, 27.

קצין a *captain*, ruler, or commander in war.

קצע to *scrape or cut off the extremity of the surface*, Lev. xiv. 41. מקצוע, מקצוע, מקצוע the extremity, corner, or end of the wall. מקצועות planes, Isai. xlv. 13. כהקצועות corners or cornered, Ezek. xlvi. 22. קציעות *Cassia*, or the bark stripped off the *Cassia* plant, Psalm xlv. 8.

קצף to *foam* with anger or rage, to be wroth, or provoked to wrath : foam, Hosea x. 7. wrath, displeasure, indignation. קצפה barking, rather foaming ; spoken of figs, which when they do not ripen kindly, are of a foamy or frothy substance, Joel i. 7.

קצר to be *short*, or to *shorten* ; to be grieved, vexed, discouraged, i. e. shortened or straitened in spirit : anguish or shortness, Exod. vi. 9.—to reap or mow, whereby the grass or corn is shortened. קציר harvest : a harvest bough or branch which bears the fruit, and so is usually cut or taken off, Job xiv. 9. xviii. 16. xxix. 19. Psalm lxxx. 11. Isai. xxvii. 11.

קין a gourd, the *Ricinus* or *Palma Christi*, *Jonah* iv. 6, 7, 9, 10.—קילון shameful spuing, *Hab.* ii. 16. compounded of קיא spuing and קלון shame.—נקק see in נ.

קרר, קור, קרה *cold*. מקרה cooling, *Judg.* iii. 20, 24.—קר to *meet*, happen, occur, befall. הקרה to bring or cause to meet, *Gen.* xxvii. 20. send good speed, *Gen.* xxiv. 12. קרי contrary, or at all adventures. מקרה a chance, event, hap, what happeneth.—קר to make beams or rafters meet together in a building; so to make beams, *Neh.* ii. 8. lay beams, *Neh.* iii. 3, 6. *Psal.* civ. 3. to floor or rafter, 2 *Chron.* xxxiv. 11. קורה, קרה a beam or roof. מקרה building or roof, *Eccl.* x. 18. קרת, קריה a city, so called from the meeting or concourse of people. יקריהם ערים ye shall appoint cities, i. e. choose out cities easy to meet or come at, *Numb.* xxxv. 11.—קור to *make water spring up by opening a fountain*, so to dig a well, 2 *Kings* xix. 24. *Isai.* xxxvii. 25. to east out water, *Jer.* vi. 7. קרים cold, rather springing out of a fountain, *Prov.* xxv. 25. *Jer.* xviii. 14. מקור a fountain or spring. קורי a spider's web, drawn or issuing out of its bowels, as from a fountain, *Isai.* lix. 5, 6.—קיר a wall. קרקר to break down a wall, *Isai.* xxii. 5. to destroy or batter down like a wall, *Numb.* xxiv. 17.—קר to be *precious*, dear, excellent, reputable, rare or scarce, costly, honour, precious things: brightness, or most precious lustre, *Job* xxxi. 26. to prize, a price or value, *Zech.* xi. 13. יקרות clear, or in its full brightness, *Zech.* xiv. 6. קרר withdraw, viz. thy foot, make it precious or rare, *Prov.* xxv. 17.—נקר to be *pierced*, *Job.* xxx. 17. to pick or dig out. נקרה a cleft or cavity, *Exod.* xxxiii. 22. *Isai.* ii. 21.—קרא to *call*, proclaim, to name, cry out; to read, properly to read aloud, or to call written signs by the names for which they stand. קריאה preaching or proclaiming, *Jonah* iii. 2. מקרא a convocation, calling together: assembly, *Isai.* iv. 5. reading, *Neh.* viii. 8.—קרא is frequently used in the same sense with קרה to *meet*, happen, befall. לקראת for meeting, opposite, over against. קרא a partridge, 1 *Sam.* xxvi. 20.

- Jer. xvii. 11. so named from the note it utters, when calling its mate or brood.
- קרב** *near* : to be, come, draw, bring, or go near ; to approach, offer. **קרוב**, **קרב**, **קרוב** near, neighbour, near of kin. **קרבת** an approaching, Psal. lxxiii. 28. Isai. lviii. 2. **קרבן** an oblation or offering.—**קרב** what is nearest, inward, inwards, amidst, among, within, inward part or thought ;—to draw near in a hostile manner, Psalm xxvii. 2. cxix. 150. battle, war.
- קדום** an *ank*.
- קדח** to be or make *smooth* or *bald* : smooth ice, frost, Gen. xxxi. 40. Chrystal, smooth like ice, Ezek. i. 20. **קדוח** baldness, bald-head.
- קנח** to *cover over with*, Ezek. xxxvii. 6, 8.
- קרן** a *horn* : to emit rays or shine, Exod. xxxiv. 29, 30, 35. perhaps because horns shoot forth like rays. **קרנים** horns or rays of light, Hab. iii. 4. **מקרן** horned, Psal. lxix. 31.
- קס** to stoop or *bend*, Isai. xlvi. 1, 2. **קסים** taches or little hooks of a curve form.
- קסל** the *ankles* or *soles* of the feet, 2 Sam. xxii. 37. Psal. xviii. 36.
- קרע** to *rend*, rent, or tear : cut or tear out, Jer. xxii. 14. **קרעים** pieces rent off, rags.
- קצץ** to be formed or nipped, as a potter nippeth a piece out of the clay to form it into a vessel, Job xxxi. 6. to wink with the eye in the way of taunt, Prov. vi. 13. x. 10. Psalm xxxv. 19. to agitate the lips, Prov. xvi. 30. destruction or agitation, or it may mean a species of insect called the gad-fly, which terrifies the cattle by nipping them, Jer. xlvi. 20. The radical idea seems to be, to *twitch* or *nip*.
- קרקע** the *floor* : the bottom, viz. of the sea, Amos ix. 3. **קרב** a board.
- קשש** to gather or *pick up sticks or straws*, Exod. v. 7, 12. Numb. xv. 32, 33. 1 Kings xvii. 10, 12. **קש** stubble. —**קוש** *gather together*, Zeph. ii. 1.—**קשה** to be *hard*, to harden ; to be stiff, obstinate, cruel : churlish, 1 Sam. xxv. 3. **נקשה** hardly, bestead, Isai. viii. 21. **נקשה**

done hard, 2 Kings ii. 10. קשי stubbornness, Deut. ix. 27. מקשה beaten or hammered hard, beaten work; upright, i. e. rigid or firm, Jer. x. 5. a curling tool giving rigidity and shape to the hair, Isai. iii. 24. קשות vessels, covers or cups of beaten gold, Exod. xxv. 29. xxxvii. 16. Numb. iv. 7, 1 Chron. xxviii. 17.—קש to ensnare, or lay snares. מוקש a snare.—נקש the same, to ensnare: to catch as in a snare, Psal. cix. 11, —קשא a cucumber, Numb. xi. 5. בקשה a garden of cucumbers, Isai. i. 8.—קשקש the scales of a fish: a coat of mail resembling the scales of fishes, 1 Sam. xvii. 5.

קשב to be *attentive*, attend, hearken, mark well.

קשה to *harden*, Isai. lxiii. 17. be hardened, Job xxxix. 16. It is of more intense signification than קשה.

קט exact, precise *truth or purity*. Psal. lx. 4. Prov. xxii.

21. קשיטה a piece of money, rendered by the Septuagint a lamb or sheep, probably a coin stamped with the figure of a lamb, typical of harmlessness or purity, Gen. xxxiii. 19. Josh. xxiv. 32. Job xlii. 11.

קשר to *bind*, band together or conspire: treason, conspiracy, or confederacy. קשרים some ornamental bandage, Isai. iii. 20. Jer. ii. 32.

מקשרות, קשרים strong, or more firm and compact, Gen. xxx. 41, 42.

קשת a *bow*.

ר

רא to *see*, look, look at, regard, be seen, appear, a seer. הראה to cause to see, or to show. ראה a vision. ראות a beholding, Eccl. v. 11. מראה appearance, aspect, countenance, sight, vision. ראי, מראה speculum or mirror, Exod. xxxviii. 8. Job xxxvii. 18. ראי a gazing stock, Nahum iii. 6. ראה a glade or kite, a bird of sharp sight, Deut. xiv. 13. מראה filthy or provoking, Zeph. iii. 1. מראה a crop or gall bladder, Lev. i. 6. from מר bitter) הראית

meet, i. e. seemly, or sightly, Esther ii, 9.—**יִרָא** to *fear, venerate*. **נֹרָא** to be feared, fearful, dreadful. **יִרְאָה** fear, dread, terror. **מֹרָה** in fear, Psalm ix. 20. (**יִוְרָא** shall be watered, Prov. xi. 25. from **יִרָה** in **יִרְה**.)

רָאם, **רִים** most probably the *Rhinoceros*, though rendered the unicorn.

רָאִמֹת *Coral*, Job xxviii. 18. Ezek. xxvii. 16.

רָאשׁ *head*, top, chief, captain, principal, beginning, first, chief place, or chief thing, total sum : a military band or troop under a distinct head : a capital poison or poisonous weed, rendered gall, venom, or hemlock. (**רָאשׁ** poor, poverty, put for **רִישׁ** or **רִישׁ** 2 Sam. xii. 1, 4. Prov. vi. 11. x. 4. xiii. 23. xxx. 8.) **רָאשׁוֹן**, **רָאשׁוֹן** first, former, ancestor, chief, foremost, before time, at first. **רָאשִׁית** first, Jer. xxv. 1. **רָאשִׁית** beginning, principal, chief, first, first fruit. **רָאשֶׁת**, **מְרָאשֶׁת** a pillow or bolster for the head : a principality or head-tire, Jer. xiii. 18.

רַבב **רַבב** to *be or become many and great*, increase, multiply : to nourish or bring up, i. e. make great, Lam. ii. 22. Ezek. xix. 2. **רַבב**, **רַבב**, **רַבב** much, more, many, enough, sufficient, great, abound, abundantly, multitude, and the like. **רַבב** an infinite or indefinitely great number. **רַבב**, **רַבב**, **רַבב** ten thousand. **רַבב**, **רַבב** showers consisting of an infinite number of drops. **רַבב** much, Ezek. xxiii. 32. great, Isai. xxxiii. 23. **רַבב**, **רַבב**, **רַבב** multitude, greatness, increase.—**רַבב** to multiply words in dispute, to *contend*, strive, plead, debate, chide : fight, 1 Sam. xv. 5. **רַבב**, **רַבב** controversy, contention, suit, or cause. **רַבב** strife. **רַבב** he that contendeth or striveth, Psalm xxxv. 1. Isai. xlix. 25. Jer. xviii. 19. —Translators have given the sense of *shoo'ing* to the root **רַבב** or **רַבב** in Gen. xxi. 20. xlix. 23. Job xvi. 13. Psalm xviii. 14. Jer. l. 29. but each of these passages will admit the translating of the words agreeably to the preceding senses : thus, Gen. xxi. 20. great or powerful with his bow ! Gen. xlix. 23. contended with him,

- instead of shot at him. Job xvi. 13. his great men, instead of his archers. Psalm xviii. 14. he multiplied, instead of shot out lightnings. Jer. l. 29. many, instead of archers.—**אַרְבֵּה** a locust, an insect that increases prodigiously.
- רַבֵּר** to *deck*, Prov. vii. 16. **רַבֵּר, רַבֵּר** an ornamental chain for the neck, Gen. xli. 42. Ezek. xvi. 11. **מְרַבֵּרִים** ornamental coverings of tapestry, Prov. vii, 16. xxxi. 22.
- רַבֵּר** *fried or baked*, Lev. vi. 21. vii, 12. 1 Chron. xxiii. 29.
- רַבֵּר** *square*, a square, fourth part. **רַבֵּר, רַבֵּר** four square, squared. **רַבֵּר, רַבֵּר** fourth ; fem. **רַבֵּר** square, squared. **רַבֵּר, רַבֵּר** four. **אַרְבַּע, אַרְבַּע** four. **אַרְבַּע, אַרְבַּע** forty. **אַרְבַּע, אַרְבַּע** four. **אַרְבַּע, אַרְבַּע** 2 Sam. xii. 6.—**רַבֵּר**, for **רַבֵּר** putting **ע** for **צ** after the Chaldean manner, means to lie down, or gender, in Lev. xviii. 23. xix. 19, xx, 16. Psalm cxxxix. 3.
- רַבֵּר** to *lie down or couch*. **רַבֵּר, רַבֵּר** a resting or couching place.
- רַבֵּר** a *stall* for fattening cattle. 1 Sam. xxviii. 24. Jer. xli. 21. Amos vi. 4. Mal. iv. 2.
- רַבֵּר** a soft moist *clod* of earth, Job xxi. 33. xxxviii. 38, **רַבֵּר** to be *shaken with a violent concussion*, to be troubled, quake. shake, tremble, moved, or hurried, to disquiet ; fall out or be ruffled, Gen. xlv. 24. to stand in awe or be afraid, Psal. iv. 4. to rage, Prov. xxix. 9. fret, Ezek. xvi. 43. be wroth, Isai. xxviii. 21. provoke, Job xii. 6. trouble, trembling, rage, wrath, fear : noise or concussion, Job xxxvii. 2. **רַבֵּר** trembling, Ezek. xii. 18.—**אַרְבֵּר** a coffer or *small chest*, 1 Sam. vi. 8, 11, 15.
- רַבֵּר** the *foot*, footman : to foot it about in order to spy out and report what is discovered : to act the spy ; so, to slander, 2 Sam. xix. 27. Psal. xv. 3. **רַבֵּר** footings, turns, or times, Exod. xxiii. 14. Numb. xxii. 28, 32, 33. **רַבֵּר** spies. **רַבֵּר** feet, Ruth iii. 4-7, 8, 14. Dan. x. 6. **רַבֵּר** I taught to go ; it is rather a noun, my footing was for Ephraim, Hosea xi. 3. i. e. I attended him.

רָגַם to *stone*, a capital punishment among the Israelites.
מִרְגָּמָה a sling, or heap of stones, Prov. xxvi. 8.
רַמְתָּם their counsel, Psalm lxxviii. 27. This may mean their supreme authority, signified by *stoning*, in the same manner as it was represented among the Romans by the *Fasces* and *Securis*, the instruments of punishment carried before the Consuls.

אֶרְגָּוֹן and **אֶרְגָּוֹן** *purple*.

רָגַן to *mutter or murmur*, Deut. i. 27. Psalm cvi. 25. Isai. xxix. 24.—**רָגַן** a tale-bearer, Prov. xviii. 8. xxvi. 20, 22. a whisperer, Prov. xvi. 28.

רָנַע to *still or stop*; make quiet, to rest, or cause to rest: is broken, rather dry, stiff, or fixed, Job vii. 5. (rendered to divide, in Job xxvi. 12. Isai. li. 15. Jer. xxxi. 35. but probably means to *still* the sea.) **מִרְנוּעַ** rest, Jer. vi. 16. **מִרְנוּעָה** refreshing, Isai. xxviii. 12. **רָנַע** a stop, moment, or instant of time, suddenly. **רָנְעִים** quiet, Psal. xxxv. 20.

רָנַשׁ to *join in a thing by mutual consent* in a friendly manner, as in Psalm lv. 14. or in an hostile manner, to rage or conspire, Psalm ii. 1. **מִרְנָשָׁה** an insurrection, Psal. lxiv. 2.

רָדַד to subdue or *bring down*, Psal. cxliv. 2. Isai. xlv. 1. to spread or lay down, 1 Kings vi. 32. **רָדִיד** a kind of veil, probably reaching down to the feet, Cant. v. 7. Isai. iii. 23.—**רָדָה** and **רָדַד** to *bold in a low state*, or in subjection, to rule, have dominion, come down, cast down, subdue: take down. Judg. xiv. 9. **אֶרֶד** I mourn or come down, Psalm lv. 2.—**רָדַד** to *descend*, come, go, sink, run, take, or cast down, and the like. **מִרְדָּר** declivity, going down, or descent: thin or beaten down, 1 Kings vii. 29. **מִרְדָּר** cast out or reduced, Isai. lviii. 7. misery or dejection, Lam. i. 7. iii. 19.—**נֶרְדֵּן** *Spikenard*, Cant. i. 12. iv. 13, 14.

רָדַם to be in a *deep sleep*. **תִּרְדָּמָה** a deep sleep.

רָדַף to *follow after*, pursue, chase, persecute. **נֶרְדָּף** what is past or driven away, Eccl. iii. 15.

רָחַז to be *afraid*, Isai. xlv. 8. **מִרְחָה** in fear, Psal. ix. 20.
 —**רָוָה** see **רָוָה**.—**יָרָה** to *throw, cast, shoot at*; to lay or

place, right and true, Gen. xxxi. 51. Job xxxviii. 6. מורים, מורים, יורים shooters, archers.—הורה to cast or shower down rain, Hosea x. 12. יורה the former rain, which fell in *Palestine* about the middle of November. מורה the same, Joel ii. 23. a plentiful rain, Psalm lxxxiv. 6. יורא shall be watered, Prov. xi. 25. —הורה to teach or show, i. e. to cast into the mind. מורה a teacher. תורה a doctrine or law.—מורה a razor, Judg. xiii. 5. xvi. 17. 1 Sam. i. 11. which cuts off and so casts off what is opposed to it:—מורה a rebel, from מרה.

רהב to be or make *firm and courageous*, Psal. lx. 5. to make sure or firm, Prov. vi. 3. to behave courageously or proudly, Isai. iii. 5. strengthen or make courageous, Psal. cxxxviii. 3. In Cant. vi. 5. it may be read thus: Turn thine eyes toward me, that they may comfort me.—Strength, courage, or firmness, Job ix. 13. xxvi. 12. Psalm xc. 10. Isai. xxx. 7. רהבים the stout or proud, Psal. xl. 4.

רהט, רהיט a gallery, gutter, or trough, Gen. xxx. 38, 41. Exod. ii. 16. Cant. i. 17. vii. 5.

רוה to be *soaked, drenched, or saturated with liquor*. רויה well watered, Psal. lxi. 11. plentifully supplied, Psalm xxiii. 5. רוה drunkenness, Deut. xix. 19. ברי by watering, Job xxxvii. 11. See in רי.

Look for רוב, רוד, רוח, רום, &c. leaving out the middle ו.

רה to wax or make *lean*. רזי leanness.

רוח a banquet, vi. 7. a mourning feast, Jer. xvi. 5.

רום to *wink at*, Job xv. 12.

רוז a *weigher of counsel*, a counsellor, or prince.

רוח *spirit, air, wind, breath*: space or airy opening, Gen. xxii. 16. to take breath or be refreshed, 1 Sam. xvi. 23. Job xxvii. 20. enlargement or respiration, Esther iv. 14. רוהa respite or breathing time, Exod. viii. 15. breathing, Lam. iii. 56. מרוח large, airy, Jer. xxii. 14. רחת a van for winnowing corn, Isai. xxx. 24.—ריח to *smell*, a smell, savour, scent, steam. (ריח a mill,

- Exod. xi. 5. Numb. xi. 8. **רחים** milstones, Deut. xxiv. 6. Isai. xlvii. 2. Jer. xxv. 10. Connexion uncertain.)—**ירח** the Moon, or the *Lunar Light*, reflected from the moon's orb ; lunation or month.
- רחב** to be *broad*, wide, large ; proud, i. e. dilated in heart ; to enlarge, or be enlarged. Breadth. **רחוב**, **רחב** a street, or broad way. **מרחב** breadth, a large or broad place.
- רחל** a *sheep*, Gen. xxxi. 38. xxxii. 14. Cant. vi. 6. Isai. liii. 7.
- רחם** the *womb* or *bowels* : which being the seat of the tenderest feelings ; hence to love, to compassionate, find or obtain mercy. **רחום** merciful or full of compassion. **רחמים** bowels, tender mercies. **רחמה**, **רחם** a damsel, or miss of tender age, Judg. v. 30. the Gier Eagle, a species of vulture, remarkably tender to its young, Lev. xi. 18. Deut. xiv. 17. **רחמיות** pitiful or tender, Lam. iv. 10.
- רחף** to *move tremulously*, to shiver or flutter, Deut. xxxii. 11. Jer. xxiii. 9. **מרחפת** moving or causing a tremulous motion, Gen. i. 2.
- רחץ** to *wash*. **רחצה**, **רחץ** a washing, Psalm lx. 8. cviii. 9. Cant. iv. 2. vi. 6.
- רחק** to be, go, flee, or put *far off*, or far away. **רחוק** a large space or distance, Josh. iii. 4. far off, long ago, a great while to come. **רחקה**, **רחוקה**, **מרחק** far off, distant. **ירחק** be loosed, having its parts dissolved from each other, Eccl. xii. 6.
- רחש** to indite, or *bubble up*, Psal. xlv. 1. **מרחשת** a frying pan, Lev. ii. 7. vii. 9.
- רחת** a van for winnowing corn, from **רוח**.
- רטב** fear or *horror*, Jer. xlix. 24.—**רטב** to *turn aside* or be perverse, Numb. xxii. 32. turn over, Job xvi. 11.
- רטב** to be *wet* or *moist*, Job viii. 16. xxiv. 8.
- רטפ** *fresh*, Job xxxiii. 25.
- רטש** to *dash* or *be dashed* in pieces.
- רי** watering, Job xxxvii. 11. from **רוה**, or perhaps **ברי** in this place may be from **ברר** and mean the purity of pure æther.

See ריח, ריק, ריר leaving out the middle י.

רכך to be *tender or soft*, mollify. רך faintness or tenderness, Lev. xxvi. 36. Deut. xxvii. 56.—ירכה, *the thigh*: a side of any thing, the shaft of the golden candlestick; the coast or border of a country.

רכב to *ride*, a rider, horseman, or charioteer: a chariot; the upper milstone, which rides upon the lower, Deut. xxiv. 6. Judg. ix. 53. 2 Sam. xi. 21. מרכבה, רכוב, רכבה a chariot. מרכב a saddle, Lev. xv. 9. the covering or tilt of a chariot, Cant. iii. 10.

רכל to *trade*, a merchant. רכלה merchandise, traffic. מרכלה a market, Ezek. xxvii. 24. רכיל a tale-bearer, slanderer, trading in slander.

רכס to *knot*, or bind fast with a knot, Exod. xxviii. 28. xxxix. 21. רכסים knotty, rugged places, Isai. xl. 4. pride, rather vexatious tempers or actions, which are like rugged knobs in a road, Psalm xxxi. 20.

רכש to *earn or acquire by labour and industry*. Working cattle, such as mules, 1 Kings iv. 28. Esther viii. 10, 14. Micah i. 13. רכוש substance or goods gotten.

רם and רום to *raise up*, heave, lift up, offer up, exalt, be high, tall, lofty. רום, רם highness, height, haughtiness. רומה haughtily, Micah ii. 3. רמה high place. רמות height, Ezek. xxxii. 5. רוממות high praises, Psalm cxlix. 6. מרום high, on high, upward, above, height, high place. תרומה an oblation or offering up, especially an heave offering. תרומיה the same, Ezek. xlvi. 12. (רים an unicorn or rhinoceros, put for ראם Job xxxix, 9, 10.)—רמה to *hurt in an unexpected way*, as the word may be explained, Exod. xv. 3, 21. Psal. lxxvii. 9. Jer. iv. 29. to deceive, beguile, betray. רמיה deceit, deceitful, deceitfully. מרמה, מרמית, מרמת treachery, deceit, guile, false, deceitful.—רמה a *worm*; breed worms, Exod. xvi. 20. Connexion uncertain.

רם a *lancet*, spear, or javelin.

רמך a *dromedary*, Esther viii. 10. perhaps a Persic word. רמון a *pomegranate*.—ארמון a *palace*, written רמון in Amos iv. 3.

רמס to *tread or trample*. **מרמס** a treading or trampling.

רמש to *creep, crawl*, or move along : a reptile.

רנן to *sound aloud*, or exert the voice with vehemence, so to shout, sing aloud, rejoice, triumph, cry out. **רננה** singing, joy. **רנני** songs, Psal. xxxii. 7. **רנה** singing, shouting, cry. **רננים** goodly, viz. wings, Job xxxix. 13. the wings of the ostrich, having an exulting agitation.—**רנה** ratleth, Job xxxix. 23.

ארנבת the *Hare*, Lev. xi. 6. Deut. xiv. 7.

רסס to temper or *moisten*, Ezek. xlvi. 14. **רסיס** a drop or moisture, Cant. v. 2. a breach which lets in water, Amos vi. 11.

רסן a *bridle*, Job xxx. 11. xli. 13. Psalm xxxii. 9. Isai. xxx. 28.

רען to *feed*; feed upon or eat up, a feeder, shepherd, pastor, herdsman. **מרעה**, **רע** pasture. **רע** thought or care. Psal. cxxxix. 2, 17. **רעיון**, **רעות** vexation; eating up or devouring the heart or spirit; used often and only in Ecclesiastes. **רעה**, **רע**, **רעות**, **רע** companion, friend, neighbour, fellow, as if of the same flock, feeding together. **רעיתי** my love, in the Canticles. **רעה** to use as a friend, Judg. xiv. 20. **התרוע** make friendship with, Prov. xxii. 24. **התרועע** shew one's self friendly, Prov. xviii. 24.—**רוע**, **רוע**, **הרוע** to shout, triumph, make a joyful noise, sound an alarm, cry out aloud; this sense may be taken from the sound of the word *ring, rung*. **תרועה** a shout, shouting, blowing of trumpets, joyful sound, rejoicing, alarm.—**רע** and **ירע** to *break or shatter to pieces*, break down, destroy: to be grievous, be grieved, to do harm. **הרע** to hurt, do ill, or wickedly, afflict, harm, bring evil upon. **מרע** an evil doer. **רע**, **רעה** evil, bad, wicked, grievous: wickedness, sadness, badness, hurt, harm, evil, affliction, wrong, mischief, and the like.—**יריעה** a curtain, perhaps from **רעה** a companion, since the word means a curtain relatively to another curtain, to which it is associated by loops or taches.

רעב to suffer *hunger*: hungry. **רעבון**, **רעב** famine, hunger, dearth.

רעד to *tremble*, Psalm civ. 32. **מדעיד** trembling, Ezra x. 9. Dan. x. 11. **רעד, רעדה** trembling or tremor.

רעל to be *violently shaken*, Nahum ii. 3. trembling, Zech. xii. 2. **תרעלה** trembling or astonishment, Psalm lx. 3. Isai. li. 17, 22. **רעלות** some unknown ornaments, Isai. iii. 19.

רעם to thunder, to roar like thunder, or to be violently agitated: to trouble, or be troubled, 1 Sam. i. 6. Ezek. xxvii. 35. **רעמה, רעם** thunder. *Violent concussion* seems to be the radical idea.

רענן to be *green or flourishing*: green or fruitful, Cant. i. 16. fresh, giving a verdant and blooming air or state, Psal. xcii. 10.

רען to *distil or drop*, Job xxxvi. 28. Psalm lxv. 11, 12. Prov. iii. 20. Isai. xlv. 8.

רעץ to *break in pieces* or ruin the power of a nation, Exod. xv. 6. Judg. x. 8.

רעש to *shake, quake*: a shaking: an earthquake..

רפה to be *slack, loosen, slacken, remit, relax, yield, or abate, to wax faint or feeble; to weaken; to consume or loosen the parts*, Isai. v. 24. **נרפים** idle or remiss, Exod. v. 8, 17.—to dismiss, let go, let alone, leave, cease from: let down or slacken, Ezek. i. 24, 25. stay, remit or slacken, 1 Sam. xv. 16. 2 Sam. xxiv. 16. 1 Chron. xxi. 15. be still, submit, yield, Psalm xlv. 10. **מרפה** slothful, Prov. xviii. 9. and **מתרפים** slack, Josh. xviii. 3. i. e. remiss. **מריון** feebleness or relaxation, Jer. xlvii. 3. i. e. relaxing or abating of spirit, Eccl. x. 4. weakening, Jer. xxxviii. 4.—**רפה** or **רוף** to tremble or be *shaken exceedingly*, Job xxvi. 11. **רפפות, ריפוף**, grains of corn pounded by repeated concussions in a mortar, 2 Sam. xvii. 19. Prov. xvii. 22.—**רפא** to *heal, repair, be healed, a physician. רפאות* medicines. **מרפא** health, healing, cure, healthy, sound. **ירפו** they have healed, Jer. viii. 11. **תרופה** medicine. Ezek. xlvi. 12. **רפא** a giant of a healthy robust constitution. **רפאים** the dead or deceased, i. e. dead bodies loosened or crumbled into dust, so derived from **רפה** to loosen.

- רָפַץ to *spread* or *strew* under one, Job xvii. 13. xli. 30.
 Cant. ii. 5. רִפְיָהּ the bottom, Cant. iii. 10.
 רָפַס to *submit* or *humble* one's self, i. e. as it
 were to *trample* on one's self, Psal. lxviii. 30. Prov. vi.
 3. See רָפַשׁ below.
 רִפְסוֹת floats, 2 Chron. li. 16.
 רָפַק to *rest* or *lean* herself, Cant. viii. 5.
 רָפַשׁ to *foul* water by *trampling* in it, Prov. xxv. 26.
 Ezek. xxxii. 2. xxxiv. 18, 19. mire or mud of troubled
 water, Isai. xlvii. 20.
 רֶפֶת a *stall* for oxen, Hab. iii. 17.
 רָצַץ to *bruise* or *crush*, break, oppress, discourage,
 רָצַץ struggle together, or bruise one another, Gen.
 xxv. 22. רָצִים shattered pieces, Psal. lxviii. 30.—רָצָה
 to *please* or *take pleasure* in, accept, delight in, enjoy, be
 favourable to, or treat with favour. רָצוֹן favour, pleasure,
 voluntary will, delight, acceptance, good will.—רוֹץ to
 run. רָצִים runners, posts, footmen, guard, or running
 attendants. רָצִים shall soon stretch out, or act with expe-
 dition, Psal. lxviii. 31. מְרוֹץ a running, race,
 course : violence or incursion, Jer. xxii. 17.—רָצָה put
 for רוֹץ to run, Ezek. i. 14. and for רָצָה to accept,
 Ezek. xliii. 27.
 רָצַד to *leap*, exult, Psal. lxviii. 16.
 רָצַח to *murder*, kill, slay ; a murderer, murder, killing,
 slaughter.
 רָצַע to *bore*, Exod. xxi. 6. מְרָצַע an awl, Exod. xxi. 6.
 Deut. xv. 17.
 רָצַף to *pave*, רָצֶפֶה, מְרָצֶפֶה a pavement. רָצֶף
 hearth-coal, 1 Kings xix. 6. Isai. vi. 6. the hearth or
 fire place being the only part that was paved in the tents
 and houses.
 רָק save, only, nevertheless, in any wise, and the like, a par-
 ticle of *extenuation*—רָקִיק, רָקִיק a very *thin* cake or wafer.
 רָקִית lean or thin of flesh, Gen. xli. 19, 20, 27. רָקִית the
 temples, or the thin bone of the temples, Judg. iv. 21,
 22, 26. Cant. iv. 3. vi. 7. אֲרִיקָם I cast them out, or
 spread them thin, Psal. xviii. 42.—רִיק to *evacuate*, to
 empty, draw or pour out. רִיק, רִיק empty, vain. רִיקָם

empty, void, vain, without cause. **רק** armed or drew out, Gen. xiv. 14.—**ירק** to cast out somewhat *moist*, so to spit. **רק** spitting or spittle, the moisture of the mouth. **ירק** the moist, green, or tender shoot of a plant, herb or grass. **ירקון** mildew, a disease in corn arising from too much moisture: a paleness like that of mildewed corn, Jer. xxx. 6. **ירקרק** a greenish or yellowish colour, Lev. xiii. 49. xiv. 37. Psalm lxxviii. 13.

רקב to rot. **רקבון**, **רקב** rottenness.

רקד to skip, leap, dance, or jump.

רקח to compound spices or perfume: to season: a confectioner or apothecary: perfume, compound ointment, **מרקח** the same. **מִרְקָחָה** a confectioner's vessel or pot, Job xli. 31.

רקם to embroider; an embroiderer. **רקמה**, **רקם** needle work, brodered work of divers colours: curiously wrought, Psalm cxxxix. 15. (**ריק** vain, empty, without cause; from **ריק**.)

רקע to spread abroad by beating or stamping upon. **רַקְעֵי** broad plates, Numb. xvi. 38. **רקיע** the firmament or expansion.

רר to trickle down, Lev. xv. 3. **ריר** spittle or slaver trickling down, 1 Sam. xxi. 13. the white, most fluid part of an egg, Job vi. 6. or it might here mean the slaver: i. e. the insipid talk of a dreaming unthinking person. See **חלב**.

רש to lack or be poor. **רש** poor. **רש** poverty, (**ראש** is sometimes put for it, see **ראש**) **רש** to impoverish or be impoverished, Jer. v. 17. Mal. i. 4. **התרשש** to make himself poor, Prov. xiii. 7.—**רשיון**, **רש** a grant or license, Ezra iii. 7. a Chaldee word.—(**ראש** for **ראש** gall, Deut. xxxii. 32. **מרשית** for **ראשון** former, Job viii. 8. **מרשית** from the beginning, Deut. xi. 12.)—**רש** to possess, either by inheritance, gift, or violence, what belongs to others: to inherit, succeed, take possession of. **נורש** to be dispossessed, or come to poverty. **הוריש** to drive out, dispossess, disinherit, cause to possess. **מורש**, **מורש** possession, heritage. **מורש**

- thoughts or possessions, Job xvii. 11.—**תִּישׁ** new wine, properly the juice driven or squeezed out of the grape : once it means the juice, not yet driven out, but to be driven out, Isai. lxv. 8.
- רש** to mark or note, Dan. x. 21. from the Chaldee.
- רשע** to disturb or throw into confusion, 1 Sam. xiv. 47.
- Job xxxiv. 29. to act wickedly, or be wicked. **חֲרָשִׁיעַ** to condemn as wicked. **רשע** wicked. **רשעה**, **רשע** wickedness. **מְרִשְׁעָה** wicked woman, 2 Chron. xxiv. 7.
- רשף** a red hot coal, Job v. 7. Cant. viii. 6. Hab. iii. 5. burning heat, Deut. xxxii. 24. a flash of lightening, Psalm lxxviii. 48. a glittering, flashing, arrow, Psalm lxxvi. 3.
- רשת** a net.
- רתת** trembling, Hosea xiii. 1.
- רתת** to boil, or cause to boil, Job xxx. 27. xli. 31. Ezek. xxiv. 5. **רִתְחִים** boilings or ebullitions, Ezek. xxiv. 5.
- רתם** to bind, Micah i. 13. the juniper tree, or a species of broom, whose long flexible twigs served for binding, 1 Kings xix. 4, 5. Job xxx. 4. Psal. cxx. 4.
- רתק** to be bound as with a chain, Nahum iii. 10. be loosed, or perhaps too much bound and contracted, Eccl. xii. 6. **הִתְקָה** a chain, 1 Kings vi. 21. Isai. xl. 19. Ezek. vii. 23.

ש

- שא** to lay waste or make desolate, which is generally attended with a great noise or tumult : to rush or make a rushing noise, Isai. xvii. 12, 13. **שֹׂאָה**, **שֹׂאָה**, **שֹׂאָה**, **שֹׂאָה** desolate, desolation, tumultuous, tumult, rushing noise. **שֹׂאָה** noisy pomp, Isai. v. 14. **חֲשֹׂאָה** noise, Job xxxvi. 29. crying, Job xxxix. 7. stirs, Isai. xxii. 2. shoutings, Zech. iv. 7. **מִשְׁתָּאָה** wondering or astonished in mind, Gen. xxiv. 21.—**שֹׂאָה** vain, false, vanity : written **שׁו** in Job xv. 31.—**נִשָּׂא** to bear, carry, take, accept, take up, lift up, take away, bring forth, bear up : taken away by

burning, Nahum i. 5. to contain or take in, Ezek. xlv. 11. obtain or receive, Esther ii. 9, 15, 17. laide or make to bear, lay upon. נשאת carriages, Isai. xlv. 1. משא a burden: a collection, 2 Chron. xxiv. 6, 9. משאה a mess, gift or reward taken: an oblation, Ezek. xx. 40. נשאת gift, 2 Sam. xix. 42. משא respect or acceptance, 2 Chron. xix. 7.—נשא to take up, lift up, exalt. שאת dignity, highness, excellency, a rising. שיא excellency, Job xx. 6. משאת an elevated sign, Jer. vi. 1. a flame or elevation, Judg. xx. 38, 40. נשיא a prince, ruler or captain, one in an elevated station. נשאים, נשאים vapours raised up from the earth, Psal. cxxxv. 7. Prov. xxv. 14, Jer. x. 13. li. 16.—נשא to bear, spare, forgive or take away sin. נשוי forgiven or taken away, Psal. xxxii. 1. נשא to puff up, deceive or seduce by elation. משאון deceit, Prov. xxvi. 26. שא, נשא are several times found for שח or נשח which see.

שאב to draw water. משאבים places of drawing water, Judg. v. 11.

שאנ to roar. שאנה a roaring.

שאט to despise or insult, Ezek. xvi. 57. xxviii. 24. 26. contempt, or despite, Ezek. xxv. 6, 15. xxxvi. 5.

שאל to ask, inquire, require, desire, to borrow, lend. שאלה petition, request, loan, desire. שאל the common receptacle or region of the dead; so called from the insatiability of the grave, which is as it were always asking or craving more.

שאנן to be at ease or in profound tranquility, commonly attended with careless security and insolence: tumult, rather insolent security, 2 Kings xix. 28. Isai. xxxvii. 29. The word is written שלאנן Job xxi. 23.

שאש to spoil or plunder, written for שש spoil, in Jer. xxx. 16.

שאף to absorb, swallow up, or devour, Job v. 5. Psalm lvi. 1. lvii. 3. Isai. xlii. 14. Ezek. xxxvi. 3. Amos viii. 4. to snuff or draw in the spirit or gross air, Jer. ii. 24. xiv. 6. hasteth or draweth in the air, Eccl. i. 5. to pant or aspire after, to desire; i. e. as it were to gape after, Job vii. 2. xxxvi. 20. Psalm cxix. 131. Amos ii. 7.

שא to leave, be left, or remain as a residue. **שארית** the rest, a residue, remnant, remainder. **שאר** food or reserved part, Exod. xxi. 10. that part of an animal which is reserved for food, as distinguished from the skin, &c. or what remaineth when life is extinguished, viz. the flesh : a relation by consanguinity, i. e. a remnant or remainder of the same flesh and blood : body, rather family, Prov. v. 11. leaven, a piece of dough, left in the kneading trough, which by growing sour, contracts a fermenting quality, Exod. xii. 15, 19. xiii. 7. Lev. ii. 21. Deut. xvi. 4. **משאה** a kneading trough, Exod. viii. 3. xii. 34. Deut. xxviii. 5; 17.

שא see under **שא**.

שב and **שוב** turn, return, turn away, turn back ; go, come, or bring again ; convert, restore, requite, recompense, answer, and the like. **תשובה** a return, answer. **שובה** returning. **שובב** slidden back, pervert ; froward, backsliding.—**שב** to be grey-headed, 1 Sam. xii. 2. Job xv. 10. i. e. when man is returning to dust, from whence he was taken. **שיבה** old age, hoary head, grey or hoary head.—**שבה** to carry or be carried away captive. **שבי** a captive. **שבית**, **שבות**, **שיבת** captivity.—**שבו** an agate, some kind of precious stone, Exod. xxviii. 19. xxxix. 12, perhaps, as reflecting or returning all kinds of colours. (**שבבים** in pieces, rather violent flames, Hosea viii. 6. **שביב** a spark or bright flame, Job xviii. 5. This is from the Chaldee meaning of the word.—**ישב** to sit, dwell, inhabit, abide. **הושיב** to cause to dwell, to set, place, and the like. **שיבה** abode or stay, 2 Sam. xix. 32. **מושב** a seat, habitation. **הושב** a sojourner, foreigner, or stranger, permitted to dwell among the Israelites, as proselytes of the gate.—**נשב** to blast or dissipate by blowing, Psalm cxlvii. 18. Isai. xl. 7. drive away, Gen. xv. 11.

שבח to praise or commend in a pleasing, soothing manner : to appease or calm, Psalm lxxv. 7. lxxix. 9. to keep in, repress or sooth resentment, Prov. xxix. 11. **השתבח** in Hithpael, to triumph or glory, rather to sooth or solace one's self, 1 Chron. xvi. 35. Psal. cvi. 47.

שֶׁבֶט a *rod* or *shoot*, a staff : a sceptre or rod, as a token of authority ; a tribe, being a shoot or branch of a family : a pen resembling a small rod, Judg. v. 14. a dart or shaft of a dart, 2 Sam. xviii. 14. the eleventh month *Sebat*, Zech. i. 7. falling in our January and February, when in those countries plants began sensibly to shoot forth.

שֶׁבַךְ to be *intangled* : it is the same as the root. **סִבֵּךְ**, putting ש for ס. **שִׁבְךְ** thick, intangled bough, 2 Sam. xviii. 9. **שִׁבְכִים** nets, 1 Kings vii. 17. **שִׁבְכָה** checker work, net work, a wreath, wreathen work : a lattess, 2 Kings i. 2.

שֶׁל an ear of corn, i. e. the *stretching on* of a stalk : a branch, the stretching on of the olive, Zech. iv. 12. **שְׁבִיל** a path stretching on forward, Psalm lxxvii. 19. Jer. xviii. 15. **שִׁבְלֹת** ears of corn, Job xxiv. 24. floods, Psal. lxxix. 2, 15. a channel, Isai. xxvii. 12. which stretch forward. **שֶׁל** the leg, which moves and stretches forward in walking, Isai. xlvii. 2. **שֶׁלִּיל** a snail, Psalm lviii. 8. from **יָשַׁב** to dwell, **לֵל** in **לֵל** a winding shell.)

שֶׁבֶט a *caul* or *fillet*, Isai. iii. 18. some female ornament. **שָׁבַע** to have *sufficient*, to be satisfied, to satisfy, fill, be filled. **שָׁבַע** **שִׁבְעָה** full, fulness, plenty.—**נִשְׁבַּע** to give sufficient assurance, to swear. **הִשְׁבִּיעַ** to adjure or charge, swear, or make to swear. **שְׁבִיעָה שְׁבוּעָה** an oath.—**שָׁבַע**, **שִׁבְעָה** seven, a number denoting fulness or sufficiency. **שִׁבְעִים** seventy. **שִׁבְעָתִים** seven times or seven fold. **שִׁבְעִי**, **שָׁבַע** seventh. **שָׁבַע**, **שִׁבְעָה** a week.

שָׁבַע to be *straitly inclosed*, Exod. xxviii. 20. to embroider, rather tie close, Exod. xxviii. 39. **מִשְׁבְּצוֹת** Ouches, pieces of gold made firmly to inclose the onyx stones, Exod. xxviii. 11, 13, 14, 25. xxxiv. 6, 13, 16. Psalm xlv. 13. **הִשְׁבֵּץ** embroidering, rather inclosing, meaning there a close strait coat, Exod. xxviii. 4. **הִשְׁבֵּץ** anguish, or the inclosing party, 2 Sam. i. 9.

שָׁבַר to *break*, hurt, destroy : to buy or sell food, being thus distributed or broken into distinct portions : corn or provision thus distributed. Breach, breaking, bruise.

- destruction. Interpretation or breaking open, Judg. vii. 15. אֲשַׁבֵּיר shall I bring to the birth, rather cause to break forth, Isai. lxvi. 9. שִׁבְרוֹן destruction, breaking, Jer. xvii. 18. Ezek. xxi. 6. מִשְׁבֵּר birth or breaking forth. מִשְׁבְּרִים waves, breakers.—שִׁבֵּר to *look attentively*, view, wait, hope : This signification is from the Chaldee : Ruth i. 13. Neh. ii. 13, 15. Esther ix. 1. Psalm civ. 27. cxix. 116, 166. cxlv. 15. calvi. 5. Isai. xxxviii. 18.
- שָׁבַת to *rest or cease* from acting or working. שַׁבַּת sabbath, rest. שְׁבַת is often the infinitive of יָשַׁב.
- שָׁגַג and שָׁגָה to *go astray or wander through ignorance or mistake*, to err, be deceived : to be ravished or carried away by a violent affection, Prov. v. 19, 20. שִׁגְוָה, שִׁגְוָה, שִׁגְוָה, שִׁגְוָה ignorance, error. שִׁנְיוֹן a wandering song, Psal. vii. in the title. שְׁנוֹנוֹת wanderings, Hab. iii. 1. (שׁוּב turn back, 2 Sam. i. 22. for נָסוּב from שָׁוָה.)—שִׁיָּה a *pursuit*, 1 Kings xviii. 27.—יָשַׁג to *reach to*, overtake, attain, take hold of. (יָשַׁג remove, Job xxiv. 2, for יָסִיג and יָשַׁג thou shalt take hold, Micah vi. 14. for יָשַׁג.)—שָׁנָא to *grow or increase*. שָׁנִיא great, Job xxxvi. 26. xxxvii. 23. שָׁנַשׁ make to grow, Isai. xvii. 11. This sense of the root is Chaldaic.
- שָׁבַח to *be raised high as an inaccessible, impregnable fortress* : be safe, exalted, lofty : to set on high out of the reach of danger. מִשְׁבֵּחַ an high tower, refuge, defence. שִׁבְחָה to *look wistly or narrowly*, Psal. xxxiii. 14. Cant. ii. 9. Isai. xiv. 16.
- שָׁבַל for a woman to *be ravished or have her chastity violated*, Deut. xxviii. 30. Jer. iii. 2. Isai. xlii. 16. Zech. xiv. 2. (שָׁבַל a queen or wife, Neh. ii. 6. Psalm xlv. 9. This is the Chaldee sense of the root.)
- שָׁעַל to *be mad or distracted*. הַשְׁתַּעַל in Hithpael, to act the madman, 1 Sam. xxi. 14, 15. שִׁנְעוֹן madness. שִׁנְיָה the *issue or increase of cattle*, Exod. xiii. 12. Deut. vii. 13. xviii. 4, 18; 51.
- שָׁדַד the *breast or teat of a woman*.—שָׁדַד to *spoil*, lay waste,

me forget, Gen. xli. 51. **הַשָּׂרָה** hath deprived her, i. e. made her heedless about, viz. wisdom, Job xxxix. 17. — **נָשָׂה** to lend upon usury, and exact it, which was a great weakening or relaxing of man's estate: written **נָשָׂה** Neh. v. 7. and **יִשְׂיָא** Psal. lxxxix. 22. **נִשְׂיָה**, נִשְׂיָה, נִשְׂיָה a creditor, usurer. **נִשְׂיָה** usury, Neh. v. 7. exaction, Neh. x. 31. **נִשְׂיָה** loan, Deut. xxiv. 10. **נִשְׂיָה** debts, Prov. xxii. 26.—**נִשְׂיָה** women, wives, from **אָנִישׁ** a man; or from **נִשָּׂה** to bear children. **שָׂרָה** a witness, Job xvi. 19.—**שָׂרָה** witness of appointment, Gen. xxxi. 47.

שָׂרָה an *onyx*.

שָׂרָה **שָׂרָהִים** **שָׂרָהִים** round ornaments like the moon, Judg. viii. 21, 26. Isai. iii. 18.

שָׂרָה to make level, Isai. xxviii. 25. to compare, be equal: to profit or countervail; i. e. be an equivalent, Esther iii. 8. v. 13. vii. 4. Job xxxiii. 27. to set or lay in an even, level position, in full view, Psalm xvi. 8. cxix. 30. to make equal or like, 2 Sam. xxii. 34. Psalm xviii. 33. to lay in an even, firm position, not tottering or declining, Psalm xxi. 5. lxxxix. 19. to reckon, behave; i. e. compose one's self, Isai. xxxviii. 13. Psalm cxxxi. 2. to bring forth, rather, lay up in an even, orderly manner, alluding to the way of storing up dried grapes, Hosea x. 1. (**שָׂרָה** for **שָׂרָה** vanity, Job xv. 31.) **נִשְׂרָה** in Hithpael, to be alike or equal, Prov. xxvii. 15.

Look for **שָׂרָה**, **שָׂרָה**, **שָׂרָה**, **שָׂרָה**, &c. leaving out the middle **ל**.

שָׂרָה to look full upon, Job xx. 9. xxviii. 7. look or shine full upon, Cant. i. 6.

שָׂרָה **שָׂרָה** **שָׂרָה** twined, twisted.

שָׂרָה and **שָׂרָה** to bow down, stoop, incline, be bowed down, bring low. **שָׂרָה** humble, Job xlii. 29. **שָׂרָה** casting down, Micah vi. 14. **שָׂרָה** cast down, Psalm xlii. 6. or casteth itself down. **שָׂרָה** to bow down or prostrate one's self, do or make obeisance, worship, and reverence.—**שָׂרָה** to swim, in which action a person prostrates himself, Psal. vi. 6. Isai. xxv. 11. **שָׂרָה** swimming, Ezek. xlvi. 5.—**שָׂרָה**, **שָׂרָה**, **שָׂרָה**,

שחית, **שחוח**, **שחית** a *pit* or *slough*.—**שִׁיחַ** to *expatiate* freely in thinking, meditating, talking, complaining, or praying : to take a walk. **שִׁיחַ** thought, meditation, talk, complaint, prayer : a shrub, whose roots expatiate on the surface of the earth.—**יִשְׁחַ** a *casting down*, Micah vi. 14.

שחד to *bribe*; a bribe, gift, reward, bribery.

שחט to *drain off* the blood of men or animals ; rendered, to kill or slay : to offer or drain the blood in sacrifice, Exod. xxxiv. 25. to press out or drain, Gen. xl. 11. **שחוט** shot out, rather killing or murdering, Jer. ix. 8. **שחוט** beaten, rather drained or cleared of its dross, 1 Kings x. 16, 17. 2 Chron. ix. 15, 16. **שחית** a killing, 2 Chron. xxx. 17.

שחל a lion of a *darkish colour*. **שחלת** the black Babylonian Onyx, an odoriferous shell, Exod. xxx. 34.

שחץ an *inflammatory swelling*, a boil, botch or bile.

שחים what *springeth of its own accord*, Isai. xxxviii. 30. it is the same as **סחיש** 2 Kings xix. 29.

שחק the *lean, slender* cuckoo, or sea-gull, Lev. xi. 16, Deut. xiv. 15. **שחפת** the consumption or atrophy, Lev. xxvi. 16. Deut. xxviii. 22. **שחק** *cielung* or slender planks of wood, Ezek. xli. 16.

שחץ pride, Job xli. 34. lion, Job xxviii. 8. In both places it means a *ferce, undaunted, wild creature*.

שחק to *grind, beat, or wear to pieces by conflict* : to laugh, deride, make merry, make sport, by reciprocal motions. **שחק** small dust, Isai. xl. 15. **שחקים** the skies or ethers in conflict. **שחק**, **שחוק** sport, laughter. **שחוק** a scorn, Hab. i. 10. **שחקת** rejoicing, Prov. viii. 30, 31.

שחר the *darkish dawn of the morning*, or day-break : light, or dawn of light, Isai. viii. 20. black, darkish, or dusky. **שחור** blackness, Lam. iv. 8. **שחר** morning dawn, Psalm cx. 3. **שחרחרת** very darkish or blackish, Cant. i. 1. **שחרות** youth, the dawn of life, Eccl. xi. 10.—**שחר** to seek early or diligently, or do a thing by day-break or betimes, with diligence : to rise betimes, Job xxiv. 5.

- שחית** to *corrupt*, mar, destroy. **שחית**, **שחית**, **שחית** corruption, destruction. **שחית** a pit or slough, from **שחית**.)
- שחית** or **שחית** to *turn aside*. **שחית** for **שחית** them that turn aside, Psalm ci. 3. **שחית** revolvers, Hosea v. 2.
- שחית** to go, move, or run *to-and-fro*. **שחית**, **שחית**, **שחית** a whip or scourge, so called from the manner of its motion when used. **שחית** an oar, Isai. xxxiii. 21. Ezek. xxvii. 6, 29. **שחית** mariners or rowers, xxvii. 8, 26. so called for the same reason.
- שחית** to hold out or *extend*, Esther iv. 11. v. 3. viii. 4. **שחית** the shittah tree tall and extended; Isai. xli. 19. **שחית** shittim wood; it is thought to be the *Acacia* tree, or *Spina Egyptiaca*.
- שחית** to *spread abroad*. **שחית** a place for spreading.
- שחית** to *hate* or *set one's self against*. **שחית** hatred.
- שחית** to be an *adversary unto*. Satan, an adversary. **שחית** an accusation, Ezra iv. 6.
- שחית** to *overflow*, rush forth upon like water, to rinse or wash by immersion: outrageous, Prov. xxvii. 4. a flood or inundation.
- שחית** a *subordinate officer*, ruler, or overseer. **שחית** ministerial dominion, Job xxxviii. 33.
- שחית** *presents*, Psalm lxviii. 29. lxxvi. 11. Isai. xviii. 7. (**שחית** a sheep, put for **שחית** Deut. xxii. 1. 1 Sam. xiv. 34.)
- Look for **שחית**, **שחית**, **שחית**, **שחית**, and **שחית**, leaving out the middle.
- שחית** to *subside*, rendered, make to cease, Numb xvii. 5: assuaged, Gen. viii. 1. appeased or pacified, Esther ii. 1. vii. 10. **שחית** as he that setteth, Jer. v. 26: rather read the phrase thus, as fowlers *stoop down*. **שחית** cover for **שחית**, Exod. xxxiii. 22. **שחית** put for **שחית** his tabernacle, Lam. ii. 6.—**שחית**, **שחית** *curiously figured* pictures, Isai. ii. 16; **שחית** figured image, Lev. xxvi. 1. imagery, Ezek. viii. 12 pictures, Num. xxxiii. 52. **שחית** pictures of figured works, Prov. xxv. 11. **שחית** the heart or imagination which figures and paints, Job xxxviii. 36. **שחית** conceit or imagination, Prov. xviii. 11. **שחית** thoughts or conceptions, Psalm lxxiii. 7.—**שחית** to *hedge up as with boughs and thorns*, Job i. 10. Hosea ii. 6. **שחית** thou hast fenced or hedged me, Job x. 11.

שכר a bough, Judges ix. 48, 49. **שכים** pricks or thorns, Numb. xxxiii. 55. **שכור** barbed irons, like thorns, Job xli. 7. **כישור** a thorn, hedge, Prov. xv. 19. Isai. v. 5. **מסוכה** the same, ס being put for ש, Micah vii. 4.—**נשך** to bite: to lend on usury, Deut. xxiii. 19, 20, 21. biting usury (**נשכה**) a *chamber*, Neh. iii. 30. xii. 44. xiii. 7. the same with **לשכה** the נ being perhaps put for ל by a Chaldaism, in this book of Nehemiah.

שכב to lie or lay down. **שכבה** a lying down. **משכב** a lying down, a bed.

שכח to forget. **השתכח** in Hithpael, to be forgotten, Eccl. viii. 10.

שכל wisdom, policy, skill, prudence; to be wise, skilful, intelligent; to act or consider wisely or prudently, to make wise or intelligent, to instruct; to prosper. **משכיל** prudent, wise, instructive. **שכליות** folly, written for **סכליות** Eccl. i. 17.—**שכל** to be bereaved of children, to miscarry or suffer abortion, be barren. **שכל**, **שכר** deprivation, loss of children, barrenness. **אשכול** a cluster or bunch of ripe grapes: of which the vine was, or was to be bereaved: a cluster of some other fruit or flower, Cant. i. 14. The connexion between the two senses of this root, *prudence* and *privation* is uncertain; unless because the desire to be made wise was the original moving cause of the grand privation.

שכם to rise up early. **משכמי**, **משכים** early, in the morning. **שכמה** the shoulder rising above the other limbs: a portion or rising spot of land, Gen. xlviii. 22. a rising piece of ground, or butt to shoot at, Psalm xxi. 12:

שכן to dwell, inhabit, reside, abide; cause to dwell, to place: an inhabitant, neighbour. **משכן** an habitation, tabernacle. (**שכין** a knife, Prov. xxiii. 2. This sense seems to be taken from the Chaldee.)

שכר to satisfy thirst, drink abundantly, be drunken: strong liquor. **השתכר** to be drunken, or make one's self drunk, 1 Sam. i. 14. **שכרון** drunkenness, Ezek. xlii. 33. xxxix. 19.—**שכר** to satisfy or give satisfaction

- for service done, to hire, reward. **שכר**, **משכרה** hire reward, wages. **שכיר** an hired thing or hired servant. **משכר** to earn wages, or let one's self out to hire, Hag. i. 6. **שכר** sluices, rather, a gain, viz. of ponds for fish, Isai. xix. 10. **אשכר** a satisfactory present, Psal. lxxii. 10. Ezek. xxvii. 15.
- של** as a prefix is a note of the genitive case, compounded of **ש** which and **ל** to or for.—**שלל** to *spoil*, plunder, strip: a spoil or prey. (**שלה** a petition, 1 Sam. i. 17. put for **שאלה**.) **משתולל** maketh himself a prey, Isai. lix. 15. **אשתוללו** are spoiled, Psalm lxxvi. 5. where the **ש** is written for **ה** after the Chaldean form. **שילל** stript, Micah i. 8.—**שלו**, **שליו** to be *secure and at ease*. **שלו**, **שלוה**, **שלי** quietness, tranquillity. (**של** error or rashness, 2 Sam. vi. 7. **תשלו** be negligent or deceived, 2 Chron. xxix. 11. **השלה** deceive or disappoint, 2 Kings iv. 28. This is from the Chaldee meaning of the root.) **שליה** a new-born babe, Deut. xxviii. 57. Connexion uncertain.—**שלו** *quails*, Exod. xvi. 13. Numb. xi. 31, 32. Psal. cv. 40.—**שול** *the hem or skirts* of a garment.—**שילה** *Shiloh*, a name of the Messiah, meaning perhaps the author of tranquillity or ease, being the prince of peace, &c. and so derived from **שלה** Gen. xlix. 10.—**נשל** to *take or cast off, or slip off*, Exod. iii. 5. Deut. vii. 1, 22. xix. 5. xxviii. 40. Josh. v. 15. 2 Kings xvi. 6.—**שלאנן** to be at ease, put for **שאנן** Job xxi. 23.
- שלב** *be parallel*, set in order or equi-distant, Exod. xxvi. 17. xxxvi. 22. **שלבי** parallel ledges, 1 Kings vii. 28, 29.
- שלג** to be *white as snow*, Psalm lxviii. 14. Snow.
- להבת שלהבת** *flame*, Job xv. 30. Ezek. xx. 47. the same as **להב**. **להבת יה** a most vehement flame, or flame of the Lord, Cant. viii. 6.
- שלח** to *send*, send forth, send away, put forth, stretch out, let go, put away, dismiss; to send or shoot forth. **שלח**, **שלה** a present sent, 1 Kings ix. 16. Micah i. 14. a plant or branch shot forth, Cant. iv. 13. Isai. xvi. 8. a missile weapon, a dart. **משלח**, **משלחה** a sending

forth : a discharge, Eccl. viii. 8.—שלחן a *table*, to and from which messes are sent.

שלט to *have power for rule or defence*. שלטת imperious, Ezek. xvi. 30. שליט a governor, or ruler. שלטי shields or arms for defence. שלטון ruling power, Eccl. viii. 4, 8.

שלך to *cast*, cast out, cast away, cast forth, cast down : the cormorant or plungeon, a kind of sea-bird, Lev xi. 17. Deut. xiv. 17. casting it down like an arrow on its prey.

שלם to *make up*, or make good a loss, restore, requite, recompense, pay, reward. שלום, שלמה, שלמן, שלום, to recompense, reward.—שלם to *make up* a work, to perfect or finish; whole, entire, perfect.—שלם to *make up* a difference, to make peace, to be at peace. שלום, שלום peace, prosperity, peace-offering.—שלמה an outer garment made up to cover the whole body.

שלף to *draw out as a sword*, or *draw off as a shoe* : groweth up or is pulled off, Psal. cxxix. 6.

שליש שלישי thirty. שלשים, שלשה three. שלש, שלשת third, third part, third time. שלשית, שלש the same. שלש three, Gen. xxxviii. 24. Ezek. xlii. 6. threefold, Eccl. iv. 12. of three years old, Gen. xv. 9.—שלש to divide into three parts, Deut. xix. 3. do a thing three times, 1 Kings xviii. 34. שליש, שלש a measure, probably the third part of a bath, containing somewhat more than two gallons and a half, Psalm lxxx. 5. Isai. xl. 12. a captain or commander, a tribune, perhaps the third in military order and office from the king. שלשים three stringed instruments, 1 Sam. xviii. 6. שלשים excellent things, Prov. xxii. 20. signifying excellent, in the third or superlative degree. שלשים children of the third generation. שלשום the third day from the present, reckoning backward : from שלש and יום day.

שם and שמה to *place*, set, or put, settle, constitute, appoint, lay upon, and the like; it is variously rendered, but the radical idea is to be perceived and applied without much difficulty. שם for שם to be set, Gen.

xxiv. 33. to put, Gen. i. 26. **שִׁימָה** a settlement or appointment, 2 Sam. xiii. 32. **תְּשׁוּבָה** a placing or putting, Lev. vi. 2. **שָׁם**, **שָׁמָּה** *there*, thither, a particle of place. **שָׁם** a name, put upon, or placed and substituted for a person or thing. **שְׁמֵי** names. **שָׁמַיִם** the heavens, the placers or disposers; in which sense the word is literally used in Isai. v. 20. Mal. ii. 2. **שׁוּמִים** a species of onions, so called perhaps from the regular disposition of their involucra, somewhat resembling the disposition of the orbits of the planets in the heavens, Numb. xi. 5. **שְׂמִמִּית** the spider, Prov. xxx. 28. which places or disposes the threads of the web with wonderful exactness.—**שָׁמָּה** and **יִשָּׁם** to be or make *desolate*, and to be *astonished in mind*. **שְׂמִמָּה**, **שָׁמָּה**, **שְׂמִמָּה** desolation, astonishment. **יִשְׁמִין** wilderness or desolate place.—**נָשַׁם** to *breathe*. **נְשִׁימָה** breath. **נְשִׁמוֹת** souls, Isai. lvii. 16. **תְּנִשְׁמָה** the mole, rather the chameleon, having its mouth always gaping for the air, on which it is said to live, Lev. xi. 30. the swan, rather some species of the owl, which breathes in a strong audible manner, as if snoring, Lev. xi. 18. Deut. xiv. 16.

שְׂמָלִי, **שְׂמָלִית**, **שְׂמָלִי**, **שְׂמָלִי** the *left*, left hand. **שְׂמָלִי**, **שְׂמָלִי** go or turn to the left.

שָׂדֵה to *destroy*, demolish.

שָׂמַח to *rejoice*, or be glad. **שְׂמִינָה** joy, gladness.

שָׂמַח to *loose or let go*, rendered, to release, Deut. xv. 2, 3. discontinue, Jer. xvii. 4. throw down, or rather, let her drop, 2 Kings ix. 33. let it rest or let it alone, Exod. xxiii. 11, shook and stumbled, rather, they had discharged, 2 Sam. vi. 6. 1 Chron. xiii. 9. overthrown, rather, discharged, Psal. cxli. 6. **שְׂמִינָה** a release, Deut. xv. 1, 2, 9. xxxi. 10.

שָׂמַח a *rug or blanket*, Judg. iv. 18.

שָׂמַח a *cloth*, clothing, raiment, apparel. (**שְׂמָלִי**, **שְׂמָלִי** for **שְׂמָלִי**. See above.)

שָׂמַח to be *plentecus*, to *abound or superabound*, Isai. xxx. 23. to be or become fat; oil, ointment. **שְׂמִינָה** fatness, fat, fat place.—**שְׂמִינָה**, **שְׂמִינָה** eight; the superabundant

number ; seven being the number that denotes fulness or sufficiency. שמונים, שמנים eighty. שמינית, שמיני eight. אשמים desolate places, Isai. lix. 10. which may be from שמם ; but it may as well be rendered here, fat or plentiful places.

שמע to *bear*, hearken, hearken to, obey, understand. שמע to cause to hear, publish, proclaim, tell, shew, make a sound or noise. שמעה, שמעה report, tidings, fame, rumour. שמעות causing to hear, Ezek. xxiv. 26. משמע hearing, Isai. xi. 3. משמעה bidding, 1 Sam. xxii. 14. guard, or at his command, 2 Sam. xxiii. 23. 1 Chron. xi. 25. obedience, Isai. xi. 14.

שמץ a *very little*, Job iv. 12. xxvi. 14. שמצה shame, or the being very little and contemptible, Exod. xxxii. 25.

שמר to *keep*, keep safe, observe, watch, take heed, beware. שמרה, שמר a watch, ward, guard, office. משמרה a charge, watch, office. אשמורה night watch. שמרים lees or dregs preserved at the bottom of the vessel and preserving the wine, Psalm lxxv. 8. Isai. xxv. 6. Jer. xlviii. 11. Zeph. i. 12. שמיר briars used in fences to guard and preserve corn, &c. שמיר an adamant, or some hard stone, Jer. xvii. 1. Ezek. iii. 9. Zech. vii. 12. Connexion uncertain. (משמרות nails, for מעמרות, Eccl. xii. 11.

שמש the sun, or *solar light*. שמשות windows to admit the solar light, Isai. liv. 12.

שן a *tooth*, ivory : the crag or tooth of a rock, 1 Sam. xiv. 4, 5. Job xxxix. 28.—שנן to *whet or sharpen*, Deut. xxxii. 41. Psalm lxiv. 3. cxi. 3. teach diligently, whet or sharpen, that they may penetrate deep, Deut. vi. 7. שנון sharp or whetted. השרונן to be pricked, Psal. lxxiii. 21. שניה a taunt or bye-word, i. e. a keen, sharp cutting reflection.—שנה to *double or repeat*, do a thing over again, to do it over again in a different manner, to change or alter. השתנית disguise one's self, 1 Kings xiv. 2. שונים, שונות diverse or different. שנים, שני the number two, plural masculine ; but in the feminine it is שנים as it were for שנית.—שנית

- second, second time, the other. **שנה שנה** double, second, next : a copy or duplicate, Deut. xvii. 18. Josh. viii. 32. **שני שנים** fatlings or two years old sheep which for the age were the choicest, 1 Sam. xv. 9. **שנה** a year in which time all the seasons revolve and return. **שני** twice dipped or double died, scarlet or crimson.—**שין** *urine*, 2 Kings xviii. 27. Isai. xxxvi. 12.—**ישן** to *sleep*, to be in a sound sleep. **נושן** to remain long in the same state, as it were asleep, unmolested, Deut. iv. 25.—**ישן**, **ישן** old store, or provision, or other things which have continued long in the same situation. **שנה** sleep, written **שנא** Psal. cxxvii. 2.—**שנא** to hate or *be divided in affection*. **שנאת** hatred, Eccl. ix. 6. (**שנה** for **שנא** to change or be changed, 2 Kings xxv. 29. Eccl. viii. 1. Lam. iv. 1.) **שנאן** angels, Psal. lxxviii. 17. perhaps meaning, doubled, and so from **שנה**.
- שנב, אשנב** a *window or casement*, Judg. v. 28. Prov. vii. 6.
- שנהבים** *ivory*, 1 Kings x. 22. 2 Chron. xix. 21. from **שן** a tooth.
- שנס** to *gird up*, 1 Kings xviii. 46.
- שסס** and **שסה** to *spoil or rifle* : written **שאס** in Jer. xxx. 16. and **שיש** in Isai. x. 13. **משסה** a spoil or booty.
- שסע** to *part or cleave asunder* : a cleft : stayed or parted them from their purpose, 1 Sam. xxiv. 7.
- שסף** to *cut or hew in pieces*, 1 Sam. xv. 33.
- שעה** to *turn the eyes*, to turn them to an object, to respect, look or regard ; to turn them from, look or turn away, Job vii. 19. xiv. 6. Psal. xxxix. 13. Isai. xxii. 24. shut, rather turn away, Isai. vi. 10. to be dim, rather turned away to wrong objects, Isai. xxxii. 3. **למשעי** to supple, rather, to my aspect or favourable regard, Ezek. xvi. 4. **השתע** in Hithpael, to turn one's self or look about every way in terror, or to be dismayed, Isai. xli. 10, 23.—**שעשע** to turn this way and that in sport or play, with delight ; to delight : to play, Isai. xi. 8. to be dandled, Isai. lxvi. 12. **השתעשע** in Hithpael, to delight one's self : to cry out, in the margin, take pleasure, Isai. xxix. 9. **שעשע** delight, pleasure.

— שוע to cry out aloud. שוע, שועה a cry : this sense seems to be taken from the sound of the word.— מושיע to save, deliver, be in safety. מושיע a saviour. ישוע, ישועה, תשועה, ישועה salvation, deliverance, safety, help, welfare, victory. שוע rich, Job xxxiv. 19. bountiful, Isai. xxxii. 5. riches Job xxxvi. 19. being the cause or effect of safety or salvation.

שעט stamping, Jer. xlvi. 3.

שעטען linen and woolen mixed, Lev. xix. 19. Deut. xxii.

11.

שעל the hollow of the hand, Isai. xl. 12. a handful, 1 Kings xx. 10. Ezek. xiii. 19. שועל a fox, which makes holes in the earth and dwells in such burrows. משעול a hollow, narrow path, Num. xxii. 24. שוע to lean upon, to rest, stay, or rely upon. משען, משענה a stay, or staff.

סעף thought or reflection, Job iv. 13. xx. 2. סעף for thought or opinion, 1 Kings xviii. 21. Psalm cxix. 113.

שער a gate. שער, שוער a porter. מאה שערים a hundred fold, Gen. xxvi. 12. supposed to mean, an hundred of such statute measures as were kept at the gates of the cities, where anciently the markets and courts of judicature were held.—שער, שערה hair, hairy. שער, שערה barley, bearded as with hair. שער, hairy goat or kid. שערת a kid. שער some hairy deity worshipped in Egypt, or rough hairy animal, rendered, satyr, Isai. xiii. 21. xxxiv. 14. devil, Lev. xvii. 7. 2 Chron. xi. 15. שערים small rain, whose drops in falling resemble hairs, Deut. xxxii. 2. שערים vile, viz. figs, Jer. xxix. 17. which when corrupt are covered with a mildew, making them look hairy. The two ideas of a gate and hair may possibly be joined under the idea of rising or standing in an erect position. (שער thinketh, Prov. xxiii. 7. here the meaning and connexion are uncertain.)—שער, שערה a horrible storm or tempest, Isai. xxviii. 2. Job ix. 17. Nahum i. 3. horror, Job xviii. 20. Ezek. xxvii. 35. xxxii. 10. to hurl

- or take away, as with a storm, Job xxvii. 21. Psalm lviii. 9. to be horribly afraid, to fear or dread, Deut. xxxii. 17. Jer. ii. 12. Ezek. xxvii. 35. xxxii. 10. נשערה tempestuous, Psalm l. 3. השתער in Hithpael, come like a whirlwind, Dan. xi. 40. שעררה an horrible thing, Jer. v. 30. xxiii. 14. שעררת Jer. xviii. 13. and שערוריה Hosea vi. 10. the same. This sense of the word is much the same with that of סער, so the ש may be for ס ; or it may be connected with the foregoing, as in a great fright the hair stands an end.
- שפה plural שפתיים שפתות a *lip*, language, speech or sentiment : shore, brink, brim, bank, border, edge, side. (השפות dung, Neh. iii. 13. for ראשפות' from ראשף.)—שפי a *high place*. נשפה high, Isai. xiii. 2. שפו stick out, Job xxxiii. 21.—שוך to *bruise*. Gen. iii. 15. Job ix. 17. (שוף to cover, Psalm cxxxix. 11. perhaps for שאף to swallow up.) שפות cheese bruised and crushed in the making, 2 Sam. xvii. 29.—ישף, ישפה a *Jasper*, Exod. xxviii. 20. xxxix. 13. Ezek. xxviii. 13.—נשא to blow, or *impel with a current of air*, Exod. xv. 10. Isai. xl. 24. The twilight or impulse of air on the evening edge : it is once used for the dawn of the morning, Psal. cxix. 147. ינשוף the owl, which flies abroad in the twilight, Lev. xi. 17. Deut. xiv. 26. Isai. xxxiv. 11.—שפיפן the adder, or a serpent of the *viper kind*, Gen. xlix. 17.
- שפח to smite with a scab ; rather, to reduce to a state of *subjection*, Isai. iii. 17. שפחה a maid servant or slave. משפח oppression or subjection, Isai. v. 7. משפחה a family subject to its master.
- שפט to *regulate*, judge, determine, plead, execute judgment. שופט, שיפט a judge. שפט, שפוט, שפט judgment, custom, right, ordinance, order, cause or plea.
- שפך to *shed*, slip, or pour out. שנכה an effusion : a slipping or sliding of the steps, Psal. lxxiii. 2. a man's privy member, Deut. xxiii. 1.
- שפל to be *low*, lay or bring low, be humble, base, שפלה low place, vale or low country. שפללות lowness, or remissness, rendered idleness, Eccl. x. 18.

שפ the *upper lip*, Lev. xiii. 45. Ezek. xxiv. 17, 22.

Micah iii. 7. the hair growing upon it, 2 Sam. xix. 24.

שפן a coney, or *large kind of mouse*, hiding itself in rocks,

Lev. xi. 5 Deut. xiv. 7. Psalm civ. 18. Prov. xxx. 26.

שפון hid, Deut. xxxiii. 19. for **צפון**.

שפע *abundance* or *affluence*, Deut. xxxiii. 19. Job

xxii. 11. xxxviii. 34. Ezek. xxvi. 10. a large company

2 Kings ix. 17. Isai. lx. 6.

שפק to *suffice*, 1 Kings xx. 10. to be pleased, Isai. ii. 6.

• written **ספק**, for **שפק** sufficiency, Job xx. 22. **שפק**

clap, for **ספק**, Job xxvii. 23. **שפק** a stroke, put for

ספק, Job xxxvi. 18.

שפר *a trumpet or cornet*. **אשפר** a good piece of

flesh, 2 Sam. vi. 19. 1 Chron. xvi. 3. perhaps com-

pounded of **אש** fire and **פר** a bullock, and so may

mean a piece of roasted bullock's flesh. (**שפר** goodly,

fair, or agreeable, Gen. xlix. 21. Psalm xvi. 6. **שפרה**

garnished with a beautiful brightness, Job xxvi. 13.

שפרור a splendid pavilion, Jer. xliii. 10. The sense

here is taken from the Chaldee.)

שפת, **שפתים** pots, Psalm lxviii. 13. meaning the two

stones or andirons upon the hearth to support a pot, the

lying among which denoted abject slavery, being the

place allotted for the vilest slaves: hooks, ledges or

rails, Ezek. xl. 43. hence **שפת** to set on a pot, 2 Kings

iv. 38. Ezek. xxiv. 3. to place or ordain, Psalm xxii.

15. Isai. xxvi. 12. **משפתיים** sheepfolds, Judges v. 16.

rails wherein cattle were confined: two burdens, Gen.

xlix. 14. rather, two rails confining him on each side,

שפות, **אשפות**, **אשפות** dung or dunghill, perhaps a

Hebrew name of decency like the word *stool* in Eng-

lish. The radical idea seems to be *the placing of any*

two things over against each other, to keep what is set

upon them or between them in an even position. (**שפת** a

lip, from **שפה**.)

שצר *little or short*, Isai. liv. 8.

שק a *sack*, sack-cloth.—**שקק** and **שוק** to *run or move to*

and fro. **שיק** overflow or run about, Joel ii. 24. iii.

13. **שוק** a street where people are continually moving

to and fro : the parts of the body which move to and fro, the shoulder, leg, hip, or thigh. **רְשׁוּנָה** desire, rather, running to and fro, or attendance, Gen. iii. 16. iv. 7. Cant. vii. 10. **שִׁקְקָה**, **שׁוֹקְקָה** longing or having appetite, Psalm cvii. 9. Isai. xxix. 8. referring to the beating or quick motions of the heart when panting or longing. **מִשֶּׁק** a running to and fro, Isai. xxxiii. 4. **בֵּן מִשֶּׁק** a steward, or son of moving to and fro, Gen. xv. 2. **דִּשְׁרַקְשָׁק** to jostle one against another, Nahum ii. 4.—**שָׁקָה** to *water*, moisten, give to drink. **חִשְׁקָה** thou waterest, Psal. lxv. 9. **שִׁקָּה** a watering trough, **שָׁקוּ** drink, moisture. **מִשְׁכָּה**, **מִשְׁקָה** a butler or cup-bearer.—**נִשֶּׁק** to *smack* or *kiss*. **נִשְׁקָה** a kiss.—**נִשְׁקָה** *clashing* with armour, armed, armoury, weapons.—**נִשְׁקָה** to kindle, Isai. xlv. 15. to be kindled, Psal. lxxviii. 21. burn, Ezek. xxxix. 9. alluding to the *cracking* or snapping of fire. This word seems to be taken from the sound made by the kissing with the lips, by the clashing of armour, and by the crackling of fire.

רָשַׁק to *watch diligently*, so as to seize every advantage and lay hold of the first opportunity : to hasten, Jer i. 12. to remain or be carefully watched over, Job xxi. 32. is bound or watched over, Lam. i. 14. an almond, almond tree, which is as it were in haste, taking the first opportunity to blossom before any other tree. **מִשְׁקָר** made like almonds.

שָׁקַט to be *quiet* or *at rest* : quietness.

שָׁקַל to *weigh*, to weigh money in receiving or paying it, to estimate, **שָׁקֶל** a Shekel, the standard weight among the Israelites, being two hundred, nineteen grains Troy weight, equal in value to two shillings and four pence farthing. **מִשְׁקָל** weight. **מִיִּשְׁקָלָהּ** a plummet, or weight at the end of a line, 2 Kings xxi. 13. Isai. xxviii. 17.

שִׁקְמָה *sycamore* or *sycamine* fruit or tree.

שָׁקַע to *sink*, Jer. li. 64. be drowned, Amos viii. 8. ix. 5. quenched or sunk, Numb. xi. 2. **הִשְׁקִיעַ** make deep, viz. waters ; rather, cause to subdue, so to settle and be clear, Ezek. xxxii. 14. to let down or cause to sink,

Job xli. 1. שרע deep, rather, subsided or settled, Ezek. xxxiv. 18.

שקערות *hollow strakes*, Lev. xiv. 37.

שקף to *look at*, look forth, look out, look down: an opening or window to look out at, 1 Kings vi. 4. vii. 4, 5. משקוף the lintel or upper door post, or perhaps the window that was over it, Exod. xii. 7, 22, 23.

שקץ to *abominate*, detest, abhor. שקץ, שקיץ an abomination, or abominable thing.

שקר to *lie or deceive*, speak or act falsely: false, deceitful, lie, falshood; falsely, wrongfully. משקר wanton or deceiving, Isai. iii. 16.

שר, שריר the *navel*, Job xl. 16. Prov. iii. 8. Cant. vii. 2. Ezek. xvi. 4.—שר and שרה to *have power or authority* as a prince, to rule or reign, Gen. xxxii. 28. Judg. ix. 22. Prov. viii. 16. Isai. xxxii. 1. Hosea xii. 3, 13. a prince, ruler, or captain. שרה a princess. שרתי the same, Lam. i. 1. שרותיך did sing of thee, Ezek. xxvii. 25. rather, were the ladies of trade, or principal traders. שורה principal, Isai. xxviii. 25. משרה government, Isai. ix. 6, 7. השיר to make princes, Hosea viii. 4. שרר to bear rule, Esther i. 22. השתהרר to make one's self a prince, Numb. xvi. 13. משורה a measure or certain quantity of liquids prescribed by a governor, Lev. xix. 35. 1 Chron. xxiii. 29. Ezek. iv. 11, 16. משרת liquor, see שרת. (שרית the rest, 1 Chron. xii. 38. remnant, Jer. xv. 10. put for שארית.) שורות bracelets, Isai. iii. 19. connexion uncertain.—שור to *view or survey* with attention and accuracy, to see, perceive, behold, regard. (שור depart, written for סור, Hosea ix. 12.) שור, שרר a watchful enemy or observer. שררות, שרירת imagination or lust, what the heart earnestly looks at and is set upon. שור an ox or bullock, remarkably steady and attentive in viewing an object. שרית thou wentest, rather, respectedst, Isai. lvii. 9. תשורה a present in token of respect, 1 Sam. ix. 7. (שור, שר a wall, Gen. xlix. 6, 22. 2 Sam. xxii. 30. Psal. xviii. 29. Job xxiv. 11. Jer. v. 10. Connexion uncertain.)—שור, or rather שיר, שר, to *sing*.

- שריון, שריון a singer. שיר, שירה a song.—שרייה, a coat of mail, breast plate or an habergeon. שרייה the same, Job xli. 26. This seems to be of a distinct root שרן.—שרן to be *strait, even, level, right*; esteem right, direct: take the strait way, or go direct, 1 Sam. vi. 12. look strait, Prov. iv. 25. right, strait, upright, meet, righteous. ישר, ישר, uprightness, equity. מישור, equity, uprightness, a plain or even place; strait, or plain.—נשר to cut or *tear to pieces*, 1 Chron. xx. 3. מישור a saw, Isai. x. 15. נשר an eagle, the prince of fowls, eminent for tearing its prey in pieces.—שרשר a chain.
- שרב parching heat, Isai. xlix. 10. parched ground, Isai. xxxv. 7.
- שרבט, perhaps compounded of שר a prince and שבט a scepter; and means a royal scepter, Est. iv. 11. v. 2. viii. 4.
- שרן to *wrap or twist together*, Job xl. 17. Lam. i. 14. שרנים branches intangled one in another, Gen. xl. 10, 12. Joel i. 17.
- שרד to *be left or remain* after the destruction of others, Josh. x. 20. שריד one that is thus left. שרד service, meaning clothes that were always left in the sanctuary, Exod. xxxi. 10. xxxv. 19. xxxix. 1, 41. unless שרד be here put for שרת ministry: a line or gage, which statuary used to mark how much of the wood or stone ought to remain, when the superfluous part is chipped off, Isai. xlv. 13.
- שרט to *cut or scarify*; a cutting, Lev. xix. 28. xxi. 5. Zech. xii. 3.
- שרך the latchet or string of a shoe, *turned first one way and then another to lace on the shoe*, Gen. xiv. 23. Isai. v. 27. משרכת traversing, Jer. ii. 23.
- שרן, שרון, שריון a coat of mail, &c. See in שר.
- שרע to have any thing *superfluous*, Lev. xxi. 18. xxii. 23. השתרע that a man can stretch himself upon it. Isai. xxviii. 20. i. e. not having the redundancy of length or breadth, that is necessary to a man's stretching himself upon it.
- שרפה a thought distilling, Psalm xciv. 19. cxxxix. 23. from ש which and רפה to *distil*.

שרף to *burn* : a fiery serpent : a seraph, Isai. vi. 6.
משרפה שרפה a burning.

שרץ to *breed abundantly as most reptiles do* : a creeping thing ; to creep or move.

שרק a choice noble vine, Gen. xlix. 11. Isai. v. 2.
Jer. ii. 21. שרוק principal plant, meaning perhaps the same, Isai. xvi. 8. שריקות fine, viz. flax, Isai. xix. 9. שרק speckled or yellowish, Zech. i. 8. which is thought to be the colour of the vine, wine or flax referred to.—שרק to *biss or whistle*. This sense is taken from the sound.

שרקה שרוקה a hissing : shrill bleating, Judg. v. 16.
שרש a root, to take root, cause to take root, root out.
שרשת wreathe chains entwined as the roots of tress, Exod. xxviii. 22.—שרשרת chains.

שרת to *officiate or minister* ; wait upon or serve in an honourable capacity. משרת a minister or servitor. שרת ministry or service. משרת liquor, or any preparation of grapes, Numb. vi. 3. a pan, rather preparation or cookery, 2 Sam. xiii. 9. שרית the rest, 1 Chron. xii. 38. remnant, Jer. xv. 11. put for שארית.

שש fine linen.—ששה שש, שש six. ששית sixth. ששים sixty. ששה give the sixth part, Ezek. xlv. 13. ששם leave a sixth part, Ezek. xxxix. 2.—שש to rejoice. ששון שש, שש joy, gladness, mirth. שש rob, for שום, Isai. x. 13.—שיש, שש fine Parian marble, 1 Chron. xxix. 2. Esther i. 6.—ישש, שש a very aged person, 2 Chron. xxxvi. 17. Job xii. 12. xv. 10. xxix. 8. xxxii. 6.

ששן שושנה a lily, a flower of six leaves, so from שש six.

ששם vermillion, Jer. xxii. 14. Ezek. xxiii. 14.

ש is put for ש by transposition in the Hithpaël of שלל, שכר, שכח, שחה, שוה, שגע, שבח, שאח, שפך, שער, שעשע, שעה, שנה, שנו, שמר, שמם, שרע, שרג, שרר, שקק.

שח and שות to *place, put, lay, set, appoint, dispose*. שית garment or attire to put on, Psalm lxxiii. 6. Prov. vii. 10. שית ממני let me alone, i. e. set or remove thyself from me, Job x. 20. שח, שח the buttocks

on which men set or place themselves, Isai. xx. 4.
 2 Sam. x. 4. שְׁנוּן foundations on which the building
 is laid, Psal. xi. 3. שְׁנוּן purposes or foundations,
 Isai. xix. 10.—שָׁתָה to *drink*: be drunk, Lev. xi. 34.
 שְׁתִּי drunkenness, Eccl. x. 17. שְׁתִּי drinking, Esther
 i. 8. מִשְׁתֶּה a feast or banquet attended with drinking.
 שְׁתִּי the warp, which consists of a range of threads fixed
 and orderly disposed in the loom, so from שָׁתָה (שְׁתִּי,
 שְׁתִּי the feminine of שְׁנִי two, put as it were for
 שְׁנִי—שְׁתִּי thorns.—שָׁתָה to *fail* by being exhaust-
 ed or dried, Isai. xix. 5. xli. 17. Jer. li. 30.
 שָׁתָה to *plant*. שְׁתִּי plants, Psalm cxxviii. 3.
 שָׁתָה open, Numb. xx. 3, 15. to *shut* out, Lam. iii. 8.
 This latter seems the true meaning.
 שָׁתָה be that *pisseth*.—שְׁתִּי a *letter*, Ezra iv. 7.
 שְׁתִּי. 11. probably a Persic word.
 שָׁתָה to be *calm*, quiet, cease, Psalm cvii. 30. Prov. xxvi.
 20. Jonah i. 11, 12.
 שָׁתָה to be *bid*, 1 Sam. v. 9. It is much the same with
 שָׁתָה.

ת

תֵּא a *little chamber*. (תֵּא he came, Deut. xxxiii. 21. put
 for תֵּא from תֵּא)—תֵּא or תֵּא the Orix or *Buffalo*,
 rendered wild ox, Deut. xiv. 5. wild bull, Isai. li. 20.
 (תֵּא desire. תֵּא utmost bounds, Gen. xlix. 26.
 rather, desirable productions, from תֵּא, which see in
 תֵּא)
 תֵּא to *long for*, Psalm cxix. 40, 174. תֵּא a longing,
 Psalm cxix. 20. (תֵּא abhor, Amos vi. 8. probably
 for תֵּא by changing letters of the same organ.)
 תֵּא a curse, Lam. iii. 65. from תֵּא.
 תֵּא to *couple together*, Exod. xxvi. 24. תֵּא. 29. to bear
 twins, Cant. iv. 2. vi. 6. תֵּא, תֵּא a twin.
 תֵּא a *fig*, fig-tree. See more of תֵּא under תֵּא.
 תֵּא to *delineate*, draw or mark out. Form, lineament,
 or visage.

תבה *an ark or hollow vessel*, probably from **בה** hollow.
תבואה income, &c. from **בוא**—**נתב**, **נתיב**, **נתיבה** a
path or high road.

תבל confusion: the world, or the globe of earth and
 water; from **בלל** to mingle or confound. See more
 of **תבל** under **בל**.

תבן *straw*. **מתבן** the same, or the place where straw is
 put, Isai. xxv. 10. (**תבנית** a pattern of a building,
 from **בנה**—**תבונה** understanding &c. from **בין**.)

תבוסה destruction, from **בוס**.

תונה sorrow, from **ינה**.

תנרה blow or conflict, from **נר**.

יתר a *pin*, nail, stake.: a paddle, Deut. xxiii. 13.

תורה. See **ידה**.

רה a waste, a *chaos without form*, or regularity, Isai. v. 6.

רהו without form, vain, empty, emptiness, nothing

worth, barren desert. (**רתיו** brought, Isai. xxi. 14.

come ye, Jer. xii. 9. for **הרתיו** from **רתח**—**תרה** to

mark, see in **תו**—**נתן** to give. &c. This root frequently

loses its last as well as first radical in its formations.

Look for it under **תן**.

תהלל praise, &c. from **הלל**.

תהום the *deep*, depth, a deep place.

תוה to *mark*, make marks, mark out: to limit, i. e.

mark out or set bounds to, Psal. lxxviii. 41. **תוהו**

mark, Ezek. ix. 4, 6. (**תוהו** my desire, Job xxxi. 35.

for **תאוה** from **תא**.)

Look for **תוך** and **תור**, leaving out the middle **ו**.

תון to *cut down* or shake off, Isai. xviii. 5.

תונות whoredoms, from **זנה**.

תח to *cut in pieces*; a piece.

תחלה beginning, from **חלל**—**תחלה** sickness, &c. from

חל. **תוחלה** hope, from **יחל** under **חל**.

תחנה supplication, a camp. See under **חן**.

תחרה surround or enclose one's self, Jer. xxii. 15. con-

tend, or rather, run round with, Jer. xii. 5. **תחירה**

an habergeon, or coat of mail, surrounding the upper

part of the body, Exod. xxviii. 32. xxxix. 23.

תחש a badger.

תחת under, beneath, instead of, for, or on account of.

החת, תחתון, תחתית, תחתיה, תחתון, תחת, lower, nether, lowest, nethermost, lower part : perhaps from נחת to descend. הכך *deceit or fraud*, Prov. xix. 13. Psal. x. 7. בתך, בתוך, תוך, middle, midst. תוכן, תיכון, תיכונה, תיכון, they sit down, or are between, Deut. xxxiii. 3. תוכי, תוכי, a peacock, 1 Kings x. 22. 2 Chron. ix. 21. נתך, נתך, to be poured out, to fuse, melt, or be melted. התוך, התוך, a melting, Ezek. xxii. 22.

תוכח reproof, &c. See under כח.

תכל, תכלה, &c. end, perfection, from כל. תכלה, תכלה, blue or violet colour.

תכן, תכן, to adjust with accuracy, to weigh, measure : to be equal or proportionate : bear up, rather, have adjusted or set firm and sure, Psal. lxxv. 3. direct or adjust to a due proportion, Isai. xl. 13. מתכנת, מתכנת, תכנית, תכן, proportion or adjustment ; but rendered, tale, sum, measure, pattern, state or composition.—תכון, תכון, a place or station, from כון.

תל, תל, eminent or raised up, Ezek. xvii. 22. תל, תל, a heap raised up : strength, rather, raised, undemolished state, Josh. xi. 13. תלתל, תלתל, curled, viz. hair, raised up by curling, Cant. v. 11.—תלה, תלה, to hang up. תלי, תלי, a quiver suspended on the shoulder, Gen. xxvii. 3.—תלה, תלה, to hang in doubt, Deut. xxviii. 66. bend, or hang after or be inclined to, Hosea xi. 7. תוללינו, תוללינו, they that wasted us, or laid us on heaps, Psalm cxxxvii. 3. or it may mean, our Lamentations, the authors of our lamentations, and so from לל.

תלאה, תלאה, weariness, &c. from לאה.

תולד, תולד, generation, from ילד under לר.

תלהל, תלהל, a madman, from להל.

תלם, תלם, a furrow or ridge in a ploughed field.

תלון, תלון, murmuring, from לון.

תלע, תלע, תולעה, תולעה, a worm : scarlet, a colour made of certain small worms. מתלע, מתלע, clothed in scarlet, Nahum ii. 3.—מתלע, מתלע, the jaw teeth or grinders from לתע by a transposition of letters.

תלפיות, תלפיות, armoury, or battlements, compounded of תל, תל, raised up, and פיות, פיות, mouths or openings, Cant. iv. 4.

תָּמַם to *finish*, be ended, be perfect, accomplished, consumed, spent: to sum up or take the total sum, 2 Kings xxii. 4. תָּמַם to make an end of. תָּם an end, Jer. i. 3. perfect, upright. תָּם, תָּמָה integrity, uprightness, perfection. תָּמִי Thummim, or perfections. תָּמִים perfect, whole, sound, without blemish or spot, upright, sincere. תָּמָם soundness, Psal. xxxviii. 3. Isai. i. 6. (תָּמִים for תָּאֲמִים coupled together, Exod. xxvi. 24. xxxvi. 29. תָּאֲמִים twins, for תָּאֲמִים, Gen. xxv. 24.)—תָּמַח to wonder or be *astonished*. תָּמָחוֹן astonishment.—יָתוֹם an *orphan*, or fatherless.

תָּמִיד continual, perpetual, always, continually.

תָּמֻז Thammuz, the name of an idol, Ezek. viii. 14.

תָּמַךְ to *take fast hold of*, uphold, retain.

תָּמָל yesterday, heretofore.

תְּמוּנָה a likeness, from תָּמַן south, from יָמֵן in יָמֵן.

תְּמָרָה a palm tree. תְּמָר high columns or pillars rising up strait like palm trees, Cant. iii. 6. Joel ii. 30.

תְּמָרָה the same, Jer. lxxxi. 21.—תְּמָרָה exchange, from תָּמַר bitterness, from תָּמַר.

תְּמוּתָה death, from תָּמוּת.

תָּנִין a dragon, or large serpent; whale or crocodile. תָּנִינִים dragons.—תָּנַח to talk of or rehearse, Judg. v. 11. to lament or talk with, Judg. xi. 40.—תָּנַח to give, grant, give forth or yield, make or cause, deliver to, and the like: it is variously rendered and applied, but the idea is perceptible. It frequently loses the last as well as the first radical נ in its formations. תָּנִינִים Netbinims, persons given to the priests and Levites for servile offices; most probably the Gibeonites. תָּנִינָה, תָּנִינָה a gift.—Hence תָּנַח to hire by giving a premium, Hosea viii. 9, 10. תָּנִינָה, תָּנִינָה a reward or hire.

תְּנוּבָה fruit, &c. from תָּנוּב.

תְּנוּךְ the tip of the ear.

תְּנוּמָה slumber, from תָּנוּם.

תְּנוּפָה a wave offering, or shaking, from תָּנוּף.

תְּנוּרָה a furnace or oven.

תָּמַס to mar, Job xxx. 13.

תָּמַס to wander, err, or go astray: to cause to err, to seduce: to stagger or cause to stagger, Job xii. 25. Isai.

xix. 14. תועה error, Neh. iv. 8. Isai. xxxii. 6. תועה error, Jer. x. 15. li. 18. כחערע a deceiver. Gen. xxvii. 12. misused, rather, behaved very wrong or erroneously towards them, viz. the prophets, 2 Chron. xxxvi. 16. (נהער) are broken, Job iv. 10. for נהער by a defect of the first radical.)

תעב to loath or abominate, to be abominable, to act abominably. תועבה an abomination.

תעודה a testimony, from עוד.

תעלה aqueduct; cure. תעלל infant, device. See under על. ענה heaviness, from ענה.

תועפות weight of silver, from עף under עף.

תער a sharp instrument, razor or penknife; the sheath or scabbard in which a sharp instrument is lodged.

תפף to play with timbrels, Psal. lxxviii. 25. tabring, Nahum ii. 7. תף, תפת a drum, tabret, or timbrel.

תפוח an apple; apple-tree.

תפל untempered mortar, Ezek. xiii. 10, 11, 14, 15. xxii.

28. unsavoury or insipid, Job vi. 6. indigested, foolish or absurd, Lam. ii. 14. תפלה folly, Job ii. 22. xiv.

12. Jer. xxiii. 13. (תתפל for תפתל thou wilt shew thyself froward, 2 Sam. xxii. 27. from תפל.) תפלה prayer, from פלל.

תפני baken pieces, Lev. vi. 21. for תאפני, from אפה.

תפוצה dispersion, from פוץ.

תפר to sew, Gen. iii. 7. Job xvi. 15. Eccl. iii. 7. Ezek. xiii. 18.

תפש to catch or take hold of, seize, handle: laid over with, or as it were laid hold of by, Hab. ii. 19.

תפתה Tophet, from תפ a drum, so called from the beating of drums or tabors, to drown the cries of the children, who were there burnt to Molech.

תך to break, beat, or throw down, destroy: break out, namely the teeth, Psal. lviii. 6.—תוצא a going-out, &c. from יצא in יצא.

תך to pull, draw, or pluck asunder, to burst, break, be broken: a dry scall, i. e. a rupture or breach in the skin, found in Lev. xiii. and ch. xiv. 54. ארוק, ארוק a gallery, drawn out or separated from the rest of the building, Ezek. xli. 15, 16. xlii. 3, 5.

תקו a line, expectation, from קו.

תקומה power to stand, from קום.

תקן to set in order, to make strait, Eccl. i. 15. vii. 13. xii. 9.

תקע to force one thing against or into another, Exod. x. 19.

applied to the fixing or pitching a tent, Gen. xxxi. 25.

to the striking hands by way of sponson or suretyship,

Job xvii. 3. Prov. vi. 1. xi. 15. xvii. 18. xxii. 26. to

fastening as by a nail, Judg. xvi. 14. 1 Sam. xxxi. 10

1 Chron. x. 10. or to fastening or driving a nail, Judg.

iv. 14. Isai. xxii. 23, 25. to the thrusting a dagger or

dart into the body, Judg. iii. 21. 2 Sam. xviii. 14. to

clapping the hands against each other for joy, Psal.

xlvi. 1. Nahum iii. 19. and frequently to the blowing

or sounding a trumpet by forcing the breath into it.

תקע sound or blowing, Psalm cl. 3. תקוע a trumpet,

Ezek. vii. 14.

תקף to prevail against, Job xiv. 20. xv. 24. Eccl. iv. 12.

תקיף mightier, Eccl. vi. 10. תקף prevailing power

and authority, Est. ix. 29. x. 2. Dan. xi. 17.—תקופה

revolution, from יקף in יקה.

תור to go round or turn about, in order to investigate or

search out. תרים chapmen or merchants who go about

to buy or sell wares, 1 Kings x. 15. 2 Chron. ix. 14.

תרים spies, Numb. xxi. 1. תר a turn in order or

succession, Esther ii. 12, 15. יתור a range or wide

place where there is room to range about in quest of

food, Job xxxix. 8. תור a row or border; some cir-

cular ornament, Cant. i. 10, 11. (תור estate or form,

1 Chron. xvii. 17. perhaps for תור.)—תור, תר a turtle

dove, thus called in Hebrew, Latin, and English, from

the sound of its cry. (תורה a law, &c. from ירה.)

—יתר to stretch beyond, exceed, excel; to remain over

and above, to leave or to be left as an overplus. יתר,

יתרה, יותר, מותר, יתרון residue, excellency, abun-

dance, profit, preeminence. יותר, יותר moreover or

further, Eccl. xii. 9, 12. מיתר a cord, with, or

string, particularly as strained beyond its common

length. יתרה the caul, the redundancy upon the liver;

or the midriff which stretches above the liver all across

the whole extent of the thorax.—נתר to move loosely

or freely, so to leap, Lev. xi. 21. to be moved, Job xxxvii. 1. to unloose, Job vi. 9. Psalm cv. 20. cxlvi. 7. Isai. lviii. 6. drove asunder or dissolved, Hab. iii. 6. (נתר he maketh, 2 Sam. xxii. 33. probably for נתן the word used in the parallel place, Psal xviii. 32.) נתר nitre, Prov. xxv. 20. Jer. ii. 22. being readily dissolved in liquids.

תרבות, תרבות multitude, &c. from רב.

תרזה the cypress, or rather the *Ilex*, a species of the oak, Isai. xlv. 14.

תרומה heave-offering, from רום.—תרמה, תרמה deceit, from רמה, both under רם.

תרן a long high pole, a mast or beacon, Isai. xxx. 17. xxxiii. 23. Ezek. xxvii. 5.

תרועה shouting, &c. from רוע.

תרופה Teraphim; some kind of images.—תרפא medicine, from רפא.

תרשיש Tarshish, the name of some place, and of a precious stone; but undetermined by the learned.—תירש new wine, see under רש.

תש an he-goat.—נתש to extirpate, root out, pluck up: destroy, Psal. ix. 6. Jer. xii. 17. forsaken, Jer. xviii. 14.—תשא noise. See שאה.

תשובה a return. תושב a sojourner. See under שב.

תשיה reality, &c. from ישה in שיה.

תשומה a putting, from שום.

תשעה תשעים nine. תשעין ninety. תשעית, תשעית ninth.—תשועה salvation, from ישע in ישע.

תשוקה desire, &c. from שוק.

ותתח a dart or some missile weapon, Job xli. 20.

THE
CONSTRUCTION AND RATIONALE
OF THE
HEBREW TONGUE.

THIS language, which is written and read from right to left, is doubtless the most ancient now existing, and was most probably the original one ; being formed upon the most easy, natural, and simple principles.

By comparing the alphabets of the several learned languages together, observing the order in which the letters stand, and at the same time, consulting nature as to the various articulate sounds formed by the organs of speech, we shall find reason to conclude that the several Hebrew letters have the following power or sounds appropriated to each : but to make out this distinctly, would require a treatise of itself, on the nature of pronunciation, and the original powers of letters.

Here then you have the usual name, with the form or figure, and the power or sound of each letter.

Aleph	א.	A.	broad, as it is pronounced in the words <i>all, war, &c.</i>
Beth	ב.	B.	as in <i>but, by, rob, &c.</i>
Gimel	ג.	G.	hard, as in <i>go, gain, &c.</i>
Daleth	ד.	D.	as in <i>do, day, &c.</i>
He	ה.	E.	sounded as in <i>were, there</i> , commonly expressed in English by <i>ea</i> ; as in <i>tear</i> , <i>bear, &c.</i> or by <i>a</i> with an <i>e</i> final, as in <i>rare, care, &c.</i>
Vau	ו.	U.	It has the sound of <i>oo</i> in English, as in <i>moon, soon, &c.</i> which when before a

vowel, become *w*, as in *we*, *want*, &c. or it has the sound of *v*, its correspondent semiconsonant, as in *vine*, *vow*, &c.

Zain	ז.	Z.	as in <i>zeal</i> , <i>maze</i> , &c.
Heth	ח.	H.	The distinct audible aspirate, as in <i>how</i> , <i>hart</i> , &c.
Teth	ט.	Th.	as in <i>thick</i> ; or the same sound softened, as in <i>thee</i> ; either of which may be used according to the ease of pronunciation: it is much the same with the Greek <i>Theta</i> Θ.
Jod	י.	J.	in French, or <i>ee</i> in English, before a consonant; but before a vowel, it becomes the correspondent semivowel <i>y</i> , as in <i>year</i> , <i>young</i> , &c.
Caph	כ.	Kh.	the aspirated K. It is an articulation scarcely known in the English, but is very familiar in the Welsh; in which language it is written <i>ch</i> .
Lamed	ל.	L.	as in <i>lord</i> , <i>love</i> , &c.
Mem	מ.	M.	as in <i>man</i> , <i>me</i> , &c.
Nun	נ.	N.	as in <i>no</i> , <i>now</i> , &c.
Samech	ס.	Sh.	as in <i>shall</i> , <i>show</i> , <i>rash</i> , &c.
Oin	ע.	O.	as in <i>no</i> , <i>so</i> : or its correspondent semiconsonant, being an obscure <i>O</i> . in the throat, exprest in English by <i>ng</i> , as in <i>sing</i> , <i>wrong</i> , &c.
Phe	פ.	P.	as in <i>put peace</i> , &c. or the same sound aspirated, <i>ph</i> as in <i>phrase</i> ; either of which may be used, as is most convenient in pronunciation.
Jaddi	צ.	J.	soft, as in the French; and is the same with the sound of <i>s</i> in the English words <i>treasure</i> , <i>measure</i> , <i>pleasure</i> .
Koph	ק.	K.	as in <i>kill</i> , <i>king</i> , &c.
Resh	ר.	R.	as in <i>run</i> , <i>rest</i> , &c.
Sin	ש.	S.	as in <i>sin</i> , <i>set</i> , &c.
Tau	ת.	T.	as in <i>to</i> , <i>at</i> , &c.

It is remarkable, that in this alphabet each letter has a distinct simple sound ; and that all of them together express *all* the single articulations (save one) that are found in any of the learned languages, and perhaps in any other language whatsoever ; which is much more than can be said in favour of any other alphabet.

The only simple sound not found here is the flat *a*, as pronounced in *bat*, *hat*, &c. Now as in many Hebrew words several consonants meet together, so that they cannot be pronounced without the interposing or supplying of some vowel, this flat *a* will answer that purpose : however, the learner may use either this or any *short* vowel as thus supplemental ; so that he takes care to pronounce the textual vowels long and distinctly.

It is not unlikely that the Hebrew as well as the Greek was anciently written without any division of the words ; for it has five letters called *finals*, which were not to be used, but at the end of words ; and therefore must be of great use to certify (when necessary) where a word ended.

They are written thus,

Caph final	ך	_____	כ.
Mem	ם	_____	מ.
Nun	ן	_____	נ.
Phe	ף	_____	פ.
Jaddi	ץ	_____	צ.

instead of

There are but two exceptions to this, in all the Hebrew bible ; and both respecting the letter מ. In Neh. ii. 13. מ is written for ם, and in Isai. ix. 7. we have למרבה for למרבה.

The Hebrews make use of their letters for numbers, taking in the five final letters ; and so the numeral power of each letter stands thus.

א. 1. ב. 2. ג. 3. ד. 4. ה. 5. ו. 6. ז. 7. ח. 8. ט. 9.
י. 10. כ. 20. ל. 30. מ. 40. נ. 50. ס. 60. ע. 70.
פ. 80. צ. 90. ק. 100. ר. 200. ש. 300. ת. 400.
ך. 500. ם. 600. ן. 700. ף. 800. ץ. 900.

It has been laid down for a rule, that letters of the same organ may be exchanged for each other. But these instances are very rare, and are taken notice of in the

Lexicon in their proper places. However, it must be owned, that the four vowels א, ה, ו, י, are each of them sometimes omitted, and are sometimes redundant; especially the ו and י: and are sometimes exchanged one for another.

Hebrew Words are usually divided into *Primitives* and *Derivatives*; and the Letters into *Radicals* and *Serviles*.

Primitive words, called also *Roots*, are such as express any radical or natural idea or action; and may be of almost any part of speech. And as this language consults brevity, a primitive word has never less than two, nor more than three letters. It is evident that 22 distinct single letters would fall exceedingly short of expressing all radical ideas; and two of these 22 letters compounded every way would make but 22 times 22 roots, equal to 484; which is still a number not large enough for the present purpose: but three letters compounded every possible way would be quite sufficient, being 22 times 22 times 22, equal to 10,648; and therefore there could be no necessity in any language, that any one primitive word should have more than three letters.

Those words which are composed of more than three letters are certainly *compounds*; though we cannot give a distinct rational account of the composition of such words in all cases.

Derivatives are such as are derived from their primitives, and are distinguished from them by the addition of servile letters. Wherefore,

Hebrew Letters are usually divided into *radicals* and *serviles*. Radicals are such of which a root is composed, and serviles are such as serve for the variation of the root.

Any of the letters of the alphabet may be radical, or make a part of the root; but some of these letters, viz. such as are most easily pronounced, are used for serviles; because they are best adapted to the most frequent use. These are the vowels א, ה, ו, י, with the ו, ה, and ה, and are commonly called *Heemantic*. They are applied to various uses, both in nouns and in verbs and other parts of speech, by being prefixed, affixed, or inserted; just as in other

languages, a primitive word is varied by prepositions and terminations. There are other letters of the alphabet which are also counted servile : but as they will be found to be derived from *Roots*, we shall show their use separately. No way of forming the necessary variations of a root could be more easy and expeditious, than by one such letter or two, being thus applied to the root.

א and ת are frequently prefixed to a root, in order to form a noun out of a verb, as אָרָז a *native*, from זָרָח to *spring up*, and תַּלְמִיד a *scholar*, from לָמַד to *teach*.

כּ is sometimes (though but seldom) affixed to a root, to form a noun, as פְּדוּיִם *redemption*, from פָּדָה to *redeem* : or to form an adverb, as יוֹמָכּ *daily*, from יוֹם *day*. חֲנּוּם *freely*, from, חָנַן to *be gracious* : but a כּ is very frequently prefixed ; and for the most part denotes the instrument or means of an action, as מַפְתָּח a *key*, from פָּתַח to *open* ; מִזְבֵּחַ an *altar*, from זָבַח to *sacrifice*.

נ is prefixed but seldom, forming a few nouns, as נִרְנָן a *whisperer*, from רָנַן to *mutter* : but it forms a great number of nouns by being affixed, sometimes without and sometimes with a ו preceding it, as קִרְבָּן an *offering* from קָרַב to *approach* or *offer*. זִכְרוֹן, a *memorial*, from זָכַר to *remember*.

י by being prefixed forms a few substantives, as יָקוֹם a living *substance*, standing or subsisting on the earth, from קוּם to *stand up* : but it is frequently affixed to form adjectives, as חֲמִשִּׁי *free* ; to denote the ordinal numbers, שְׁלִישִׁי *third*, from שָׁלַשׁ *three*, or to express the name of a people, as כְּנַעֲנִי a *Canaanite*.

ו or י is sometimes inserted between the second and third radical, or between the first and second, to change a verb into a noun.

ה prefixed to a noun is often *emphatic*, and prefixed to a sentence is *interrogative*, turning it into a question ; and when affixed to the name of a place, it means *towards* it, and is called הַ *local*.

The other uses of these serviles will follow in their proper places.

As in all languages there is a necessity for some marks

to distinguish *number* and *gender* ; so the Hebrew, which has only two numbers, the singular and plural, and two genders, the masculine and feminine, distinguish them in the following manner.

To distinguish the feminine singular from the masculine, it affixes ה or ת, and sometimes, though more seldom, ות, or ית ; and for the sake of greater emphasis, it sometimes annexes both the signs of the feminine תה.

N. B. The cardinal numbers from *three* to *ten*, (inverting the former rule) when they end in a radical letter are feminine, but when with ה or ת are masculine.

To distinguish the plural from the singular masculine, it affixes ים or ין ; and to distinguish the plural from the singular feminine, it changes ה into ות : but if the singular feminine be ות or ית the plural feminine is יות.

Some masculine nouns end as if feminine, and some feminines end as masculines ; while some endings are compounded of both, as במה an high place, whose plural is במותים.

When any thing is expressed in the plural form, without ascertaining the precise number, which yet the context requires to be determined ; the sense of that *plural* must be restrained to a *dual*. See 1 Kings xvi. 24.

When a noun or a participle stands in close connexion with a noun immediately following it, or with a pronoun affixed, then it is said to be *in construction* : in this case, the singular feminine changes its ה into ת, and the plural masculine drops the מ. As תורה יהוה a law, יהוה תורה the law of the Lord.—מלכי ארץ kings, מלכי ארץ kings of a country.

Here the language appears to affect a beautiful and regular uniformity, by making these same marks of the number, gender, and construction, to serve to adjectives as well as substantives, to participles as well as nouns : standing commonly thus.

AFFIXES OF NUMBER AND GENDER.

	Singular.	Plural.	as,
Masculine	— ין, ים	— ים	{ מלך a king, sing. masc. מלכים kings, plur. masc.
Feminine	{ ה, ה	ות —	מלכה a queen, sing. fem.
	{ יה, ות	יות —	מלכות queens, plur. fem.
Masculine in construction,	{	י —	מלכי a king of, { plu.mas. in const.
Feminine in construction,	{ ת —	—	מלכה a queen of, { sing.fem. in const.

N. B. ים plural masc. sometimes drops the י ; and ות plural feminine often drops the ו .

The substantives and adjectives generally agree in number and gender as in other languages ; but it is to be observed, that in Hebrew the substantive is always placed in order before the adjective, (numeral adjectives excepted) as אדם חכם a wise man ; but if the adjective be placed first, the verb *to be* is understood ; as good *is* wisdom.

Cardinal nouns of number, having a plural termination are usually joined to substantives in the singular ; and vice versa, those that have a singular termination, to substantives in the plural ; there being little occasion for a plural mark in such a case.

As to Hebrew *Pronouns* we should have no need to take notice of them in the grammar, (they being all to be found in the lexicon) were it not for the great and remarkable use that is made of them in the very construction of the language, as will fully appear in what follows : and this requires us to mention only the primitive pronouns of the three persons, singular and plural, masculine and feminine.

1st person singular, אני, אנכי, אתי *I and me.*

1st person plural, אנחנו, נחנו, אנו *we and us.*

2d person singular, אתה, אתך, (fem. את, אתי) *thou and thee.*

2d person plural, אתם, אתכם *ye or you masculine.*

אתן, אתנה, אתכן *ye or you feminine.*

3d person singular, הוא, היא *he or she ; him or her.*

3d person plural, הם, הן *they, them, masculine.*

הן *they, them, feminine.*

Let a person familiarize these pronouns to his mind, and he will be thereby led into a very considerable part of the rationale of this tongue. For though nothing could be more easy and expeditious, than the method of varying a root by the heemantic letters : yet we shall see much more of the beauty, brevity, and regularity of the Hebrew, in the use it makes of these pronouns, in a way that is strictly natural, very intelligible, and greatly helpful to the memory : so

Instead of having and using distinct words in most cases for the pronouns, *me, my, mine ; us, our, ours ; thee, thy, thine ; you, your, yours ; him, her, it ; his, hers, its ; them, their, theirs ;* this language affixes parts of the primitive pronouns to nouns or verbs, and to other parts of speech occasionally, and these are called *pronoun affixes.*

אני or נני from *me, my : 1st person singular.*

אנו from *us, our, ours : 1st person plural.*

אתה, כה, and fem. כי from *thee, thy : 2d person singular.*

אתכם from *you, your : 2d person plural masculine.*

אתכן from *you, your : second person plural feminine.*

הוא, הו, from *him, his : 3d person singular masculine.**

היא, הן from *her hers : 3d person singular feminine.*

הם, הן, מ, מו from *המה and מו them, their : 3d person plural masculine.*

הן, הן, הן from *המה them, their : 3d person plural feminine.*

These affixes commonly change the ה feminine into ת when annexed to a feminine noun or verb, in the same manner as when a feminine is in construction ; and when annexed to verbs whose formations cause them to end

* הו is once put for וי after the manner of the Chaldees in Psal. cxyi, 12, תַּנְמוּלוֹהִי his benefits, for תַּנְמוּלוֹי.

with ה, ת, תם, תן, or נה, they change ה into ת; ת into תי; תם or תן into תו; and נה into ו; for the sake of more agreeable pronunciation. For the same reason, they frequently have a ' or ך inserted just before them.

Further, instead of the distinct words, *I, thou, he; we, ye, they*, used in the English tongue, to denominate the number and person of verbs, the Hebrew generally prefixes the *former* parts of the primitive pronouns, and affixes the *latter* parts of them, to answer the purpose: which brings us on to describe the manner in which the moods, tenses, numbers, persons, and genders of verbs are formed.

The Hebrew verbs have but *three* moods, viz. the *Indicative*, the *Imperative*, and *Infinitive*.

The *Indicative* mood which declares an action as done, or to be done, has in the Hebrew but *two* tenses. This is a very extraordinary circumstance, since the Greek, Latin, and English, have six or seven, or more; and it is the more unaccountable, as one would judge that nature itself must require at least *three*, viz. the *past*, the *present*, and the *future*; how then, two tenses can be sufficient to answer the purpose of any language is at first sight difficult to make out. But we must remark, that, in the Hebrew language, it is taken for granted that a person may know by the very scope, drift, and currency of what he reads, whether it is the history of things *past*, a prophecy or promise of things *future*: or a doctrine or moral observation about what is true at *present*, or continually, and the like; so that there is no necessity to distinguish the one from the other by the use of tenses. And it is very evident that this is not the proper design of them in the Hebrew; for both the tenses, called the *preter* and the *future* are used equally and promiscuously in prophecies or promises of things long to come, and in histories of things long past. So that, when in Hebrew, we are reading history, we must translate the *future* as well as *preter* tense, as if relating what is past; and in prophecy, we must explain the *preter* as well as *future* tense, as speaking of things to come. Therefore the chief design of these two tenses in the Hebrew, is to express the relation of one action or event to another in the currency of the same paragraph,

whether it be history or prophecy. The *preter* tense expresses what is relatively past in regard to what stands in the future tense ; and vice versa, the *future* expresses what is relatively *future*, in regard to what stands in the preter tense. If then we consider language in this natural and easy light, we shall see that there is no occasion for any more than two tenses ; and, if in reading the Hebrew language, we conceive as if we ourselves were present, when the transactions, referred to in prophecy or history, pass ; we shall see the meaning, propriety, and use of the two tenses.

The preter and future are distinguished from each other in a very plain and natural way ; for, in the *preter*, the signs of the persons are affixed to the root, thereby placing the verb itself *behind*, to denote the action being past ; and in the *future*, the signs of the persons are prefixed, thereby casting the verb *before*, to denote the action to be future : only there is no prefix nor affix to the third person singular masculine in the preter, that being naturally used in language with the greatest frequency.

To express the number and person under each of the tenses, the primitive pronouns are affixed or prefixed to the root in a very regular and easy manner : for generally speaking, the former part of them are prefixed, and the latter affixed.

In the *preter* tense, the latter part is affixed, and this tense accordingly stands thus,

The numbers 1. 2. 3. standing for the person : s. for singular ; p. for plural ; m. for masculine ; f. for feminine ; and c. for common.

3. s. m. is the mere root,	פקד	he did visit.
3. s. f. affixes ה feminine,	פקדה	she did—
2. s. c. affixes ה from את thou,	פקדת	thou didst—
1. s. c. affixes ת' from אתי I,	פקדתי	I did—
3. p. c. affixes ו from מו they,	פקדו	they did—
2. p. m. affixes תם from אתם } ye, mas.	פקדתם	ye (mas.) did—
2. p. f. affixes הן from אתן } ye, (fem.)	פקדתהן	ye (fem.) did—
1. p. c. affixes נו from אננו we	פקדנו	we did—

In the *future* tense, the former or middle part of the pronouns is generally prefixed to signify the persons, while the latter part is affixed to denote the number and gender, thus :

- | | |
|---|--------------------------|
| 1. s. c. prefixes א from אני <i>I</i> , | אפקד I will visit. |
| 2. s. m. prefixes ת from אתה <i>thou</i> | תפקד thou (mas.) wilt— |
| 2. s. f. prefixes ת and affixes י from אתי <i>thou, fem.</i> | תפקדי thou (fem.) wilt— |
| 3. s. m. prefixes י from היא <i>he</i> | יפקד he will— |
| 3. s. f. prefixes ת taken perhaps from ת <i>fem.</i> | תפקד she will— |
| 1. p. c. prefixes נ from אננו <i>we</i> | נפקד we will— |
| 2. p. m. prefixes ת from אתם <i>ye</i> ; and affixes ו for the plural | תפקדו ye (mas.) will— |
| 2. p. f. prefixes ת and affixes נה, from אתנה <i>ye, fem.</i> | תפקדנה ye (fem.) will— |
| 3. p. m. prefixes י from היא <i>he</i> , affixing a ו for the plural | יפקדו they (mas.) will— |
| 3. p. f. ——— is the same with 2. p. f. | תפקדנה they (fem.) will— |

This is the whole construction of the two tenses of the *Indicative* mood : while the *Imperative* mood is nothing but a part of the future tense contracted, taking the second person singular and plural, masculine and feminine, and casting away the prefix ת. And we know that the sense of the imperative is future, exprest with brevity ; as *thou shalt love*, is the same with *love thou*. Hence the imperative stands thus :

- | | | |
|----------|-------|--------------------|
| 2. s. m. | פקד | visit thou, (mas.) |
| 2. s. f. | פקדי | visit thou, (fem.) |
| 2. p. m. | פקדו | visit ye, (mas.) |
| 2. p. f. | פקדנה | visit ye, (fem.) |

The *Infinitive* mood is commonly the naked root, and signifies the mere radical idea, or action, expressed by the verb.

N. B. In the future tense, and in the imperative and infinitive moods, a ך is often found inserted between the second and third radicals ; as אֶפְקֹד, I will visit. פֶּקֶד, visit thou, or, to visit.

This language in order to take the greatest advantage of a root, has *three*, or (as they may be considered) *five conjugations* ; whereby not only the same root which is *active* may become *passive*, as in other languages ; but likewise the root is varied, so as to signify not only the *doing an action*, but the *causing it to be done* ; and besides, the root is so applied sometimes as to make the action *reciprocal*, an action upon one's self. From hence arise the conjugations, which may be reckoned *five* : thus,

1. The *simple active*, which is what you have represented above, throughout the moods, tenses, numbers, and persons ; and is called *Kal*. And the same variations are denoted in the same manner in all the rest of the conjugations.
2. The *passive* of the former, called *Niphal*, is formed only by prefixing ך in the preter tense and participle ; and ה in the imperative and infinitive, to the simple active : as נִפְקַד he was visited. The future of *Niphal* is the same as with that of *Kal*.
3. The *causal active*, generally signifying the causing of a thing to be done, which is called *Hiphil* ; and is formed in the preter tense and the imperative, by prefixing ה and inserting ך between the second and third radical, as הִפְקִיד he caused to visit : but the inserted ך in this conjugation is often omitted ; and the ה prefixed is dropped before another servile forming the tense, or the participle.
4. The *causal passive*, called *Hophal* or *Huphal*, is formed from *Hiphil*, dropping the characteristic ך : and in some imperfect verbs it prefixes a ך immediately before the first radical, after the prefix ה or other verbal prefixes : and denotes, *to be done*, or *to be caused to be done*.
5. The *reciprocal* conjugation, called *Hithpael*, is formed by prefixing הָה to the preter, the imperative, and infinitive ; but in the future tense and the participles,

the ה is dropped, and only ת is prefixed immediately after the verbal prefixes; as הִתְקַדֵּשׁ *he sanctified himself*, יִתְקַדֵּשׁ *he will sanctify himself*. This conjugation is often used in the passive sense; but generally and most properly means *an action upon one's self*.

In this conjugation, when ס or ש is the first radical, the ת is put immediately after it, as הִשְׁתַּמֵּר *he kept himself*, for הִתְשַׁמֵּר, and when the first radical is צ, the ת is not only thus transposed, but changed into ט as נִצְטַדֵּק *we will justify ourselves*; for נִתְצַדֵּק; this is done for the sake of ease in pronunciation.

Thus extensive is the use which this language makes of a root, only by prefixing or inserting a letter or two.

The participles are formed out of verbs in the same brief and easy manner, only by inserting ו, or prefixing מ.

קַפֵּד or מַפְקֵד he that visited, called the participle of Kal.
 פֹּקֵד he that visits, —* Benoni Kal,
 פֻּקֵד he that is visited —Pahul Kal.
 נִפְקֵד he that was visited, —the participle of Niphal.
 מַפְקִיד he that caused to visit, —the participle of Hiphil.
 מִפְקֵד he that was visited, —the participle of Hophal.
 מִתְפַּקֵּד he that visited himself, —the participle of Hithpael.

All which are declined in number, gender, and construction, as the substantives and adjectives.

The verb naturally agrees with its nominative case in gender, number and person: but if they disagree in gender, it is to denote excellency or disgrace, according as the nominative is masculine or feminine: when they disagree in number, it denotes distribution; they, i. e. *each of them* or *every one of them*. And when two nouns are in construction, the one singular, the other plural, the verb may agree in number with either of them: but when

* Benoni, i. e. intermediate; because it generally signifies the intermediate time between past and future; i. e. the present.

אלהים being plural masculine, means the true God ; it is often joined with verbs singular, to express the unity of the essence.

The ו prefixed to verbs often supplies the place of the signs of persons, moods, tenses, and numbers ; just as *and* does in English.

There being in all languages frequent necessity for *conjunctions* and *prepositions* ; the Hebrew likewise has such, which are called *usual prefixes* ; but it is observable that they are nothing but parts of words which signify the same, or nearly the same, as the prefixes themselves do : thus,

- ו prefixed, intimates connexion, and means, *and, or, but, yet, &c.* from וו a hook.
- ב prefixed, means *in, into, &c.* from בה hollow, or בית within.
- כ ————— *as, so, according to, &c.* from כה thus, so.
- ל ————— *to, unto, &c.* from אל meaning the same.
- מ ————— *from, out of, more than, &c.* from מן which means the same.
- ש ————— *which relative, or that causal ; from the relative pronoun אשר.*

These prefixes are or may be used, in all possible cases, to nouns or verbs, or pronouns, and the like : by which means it sometimes comes to pass, that a Hebrew word may be compounded of mere serviles, as בי *in me* : or rather such words are compounded of two distinct roots contracted, as בך *in thee*, compounded of ב *in* from בה and ך *thee*, from אתך thou.

The prefixes ו, כ, ל, מ, prefixed to a verb make it of the infinitive mood. These prefixes with the addition of י, פ, or מ sometimes make distinct words, and signify the same as the prefix itself does without the addition : thus ברי *in*, כמו *as* : these additions are called *Syllabic Adjections*.

The other conjunctions and prepositions &c. are found in the lexicon.

The letters usually called *paragoric*, which are occasionally found at the end of some words, and seem to be superfluous, are not so in reality. For,

Ⲁ paragoric is annexed to the persons of verbs ending in ⲁ by way of emphasis, after the manner of the Arabians.

Ⲉ paragoric is annexed to the preter and imperative of the second person masculine, to distinguish it from the feminine; in other cases it seems to be *emphatical*.

Ⲁ paragoric is added to a noun in construction, which may be by way of emphasis: and is thus distinguished from ⲁ a pronoun affix, that being never annexed to a word in construction.

Ⲁ paragoric frequently adheres to infinitives, nouns and participles, and sometimes even to particles, probably for the sake of ease or pleasure in pronunciation.

Ⲁ paragoric is annexed to persons of verbs ending in ⲁ or Ⲁ evidently for the sake of more elegant and agreeable pronunciation, as the letter *ν* in the Greek language.

Ⲉ paragoric is annexed to three infinitives, ⲁⲃⲱ to *be dry*, ⲁⲃⲱⲗ to *be able*, and ⲁⲃⲱⲗⲁ to *hate*.

Upon a general review of all the serviles and their uses, it will be found that ⲁ and Ⲁ may be servile in any part: Ⲁ, Ⲉ, ⲃ, Ⲅ, ⲅ, and Ⲇ can be regularly servile, only when prefixed or affixed; while ⲃ, Ⲅ, and ⲅ can be servile only as prefixed to a root. This observation may be helpful towards finding out the root in many cases.

The Hebrew being evidently constructed upon the principle of brevity, may be deemed a kind of ancient or original *short hand*, wherein both brevity and ease of pronunciation are much consulted.

We naturally choose in composing and writing short-hand, to contract such words as are *most frequently* in use; and in speaking them, we choose to make such alterations as may fit them for being pronounced with the greatest ease and pleasure.

For one or other, or both of these reasons, such liberties are taken in the Hebrew tongue with those words as are of the most general and frequent use; whereby it comes to pass, that there are many *imperfect* roots; and it is very observable, that such roots are, generally speaking, of this kind; and are therefore contracted and accommodated as much as possible to the ease of pronunciation.

But the liberties taken in the Hebrew are comparatively very few, and evidently very reasonable and proper, consisting only in writing a single letter for a double one, or in occasionally leaving out vowels as א, ה, י, ׳ which is done for the sake of brevity; or in changing ה into ח, or ׳, for the ease of pronunciation; and sometimes changing the first radical ׳ into י to distinguish the passive or causal, from the active.

Imperfect roots are reckoned of *two* sorts. Those verbs which drop or change any *vowel*, belonging to the root are called *quiescent*: those which drop any radical *consonant*, are called *defective*.

The *Quiescent* verbs are as follow.

1. When the א is the first radical, it is sometimes occasionally dropped; and is always lost in the first person singular future; lest two Alephs should come together.
2. When ׳ is the first radical, it is dropped in the future and imperative *Kal*: it is changed into a י in *Niphal*, *Hiphil*, and *Hophal*: and in the infinitive it is dropped too, but there it affixes a ה to compensate the loss. It is likewise frequently thus dropped, or changed into י in the derivatives from such roots.
3. When י or ׳ is the second radical, it is often dropped; especially in the preter *Kal*: and י is sometimes assumed just before the ה or ה affixed in forming the tense. In *Hophal* such a root has י inserted just before its first radical, immediately after the characteristic prefixes.
4. When א is the third radical; it is sometimes, though but seldom, irregularly dropped: and, in a few instances such a verb assumes ח in the infinitive, after

the $\aleph$, and in the participle *Pahul*, sometimes changes $\aleph$ into ' after the manner of the verbs whose third radical is $\aleph$.

5. When $\daleth$ is the third radical, it is changed into $\daleth$ in the third person, feminine, preter; it is changed into ' before the consonants $\daleth$ and $\daleth$ which form the persons; and in the passive participle *Pahul*: it is changed into $\daleth$ or $\daleth$ in the infinitive; in most other formations it is or may be occasionally dropped; especially if there be any affix to the verb. The verb שׁוּחַ to *bow down*, when in *Hithpael* always assumes a $\daleth$ immediately after the second radical $\daleth$, as הִשְׁתַּחוּהוּ he *prostrated himself*.

Defective verbs are as follow.

1. When $\daleth$ is the first radical, it is for the most part dropped after any verbal prefix; and, in the infinitive too, where it affixes a $\daleth$ to compensate its loss.

The verb נָתַן to *give*, being used with the *utmost frequency*, is often doubly defective; not only losing its first, but likewise its last, radical $\daleth$. And for the same reason, the verb לָקַח to *take*, frequently drops its first radical $\daleth$.

2. When $\daleth$ or $\daleth$ is the third radical, it is frequently dropped, if a $\daleth$ or $\daleth$ succeeds in the formation of the tense; to prevent a disagreeable repetition of the same letter.
3. When the third radical is the second repeated, it is frequently dropped, or assumes a $\daleth$ in its room. A verb of this sort has in *Hophal* a $\daleth$ inserted just before its first radical; and sometimes in *Hithpael*, or other conjugations, it assumes a $\daleth$ between the first and second radical.

Some verbs are doubly imperfect, having a ' or $\daleth$ for their first radical, and $\daleth$ for the third: the second radical alone being permanent.

Sometimes in these imperfect roots, both of the permanent radicals are repeated, for the sake of *Emphasis*.

These droppings and changings of the radical letters are frequently to be seen in the *derivatives*, as well as in the roots themselves ; and it is this circumstance chiefly, that makes the investigation of the root to be attended with any difficulty. But this is removed by the plan upon which the foregoing lexicon is formed.

Now let any one review this account of the construction and rationale of the language, and he will see that it has the following remarkable advantages.

Its alphabet has just so many letters as are sufficient to denote all the simple articulations in speech.

It has just so many letters to each primitive or root as nature itself dictates and necessitates, viz. but two or three.

It has fixed upon those letters for the common serviles, which may be pronounced with the greatest facility.

It varies the root in the most brief and expeditious way, by prefixing, affixing or inserting, only one or two of these serviles.

It has no more moods, tenses, numbers, and genders, than are absolutely necessary.

It distinguishes the tenses and conjugations of verbs in the briefest and most natural way.

It makes the utmost advantage of a root, by varying the meaning, and yet strictly retaining the primitive idea.

It makes the best use of the primitive pronouns, in a way that is strictly natural, very intelligible, and greatly helpful to the memory, and that expresses the meaning in the most brief and expeditious manner.

The most usual and needful prepositions are single letters prefixed, taken from those words in the language that mean what the prepositions themselves do.

Its seeming irregularities may be naturally accounted for, by conceiving it is a language intended to express those ideas, in the briefest manner, and with the greatest ease of pronunciation, which, according to the nature of language, must occur with the greatest frequency.

Were we to descend into a particular examination of the roots themselves, how uniformly they refer to some natural idea ; how properly the idea is varied and applied ; how natural the idiom and phraseology of the language is ; and the like : we should observe many more peculiar beauties in the language.

I might have annexed a *Paradigm* and *Index* ; but had rather recommend it to the learner to form them for himself, out of what is here laid before him. And when he has, by this or any other means, familiarized the Hebrew alphabet and the substantial part of the grammar ; he will be capable to make use of the lexicon with ease and pleasure ; if he proceeds by the help of an English Bible, that has the marginal readings.

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